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THE LIFE AND EXPLOITS
OF
JEHOVAH

Henry M. Tichenor

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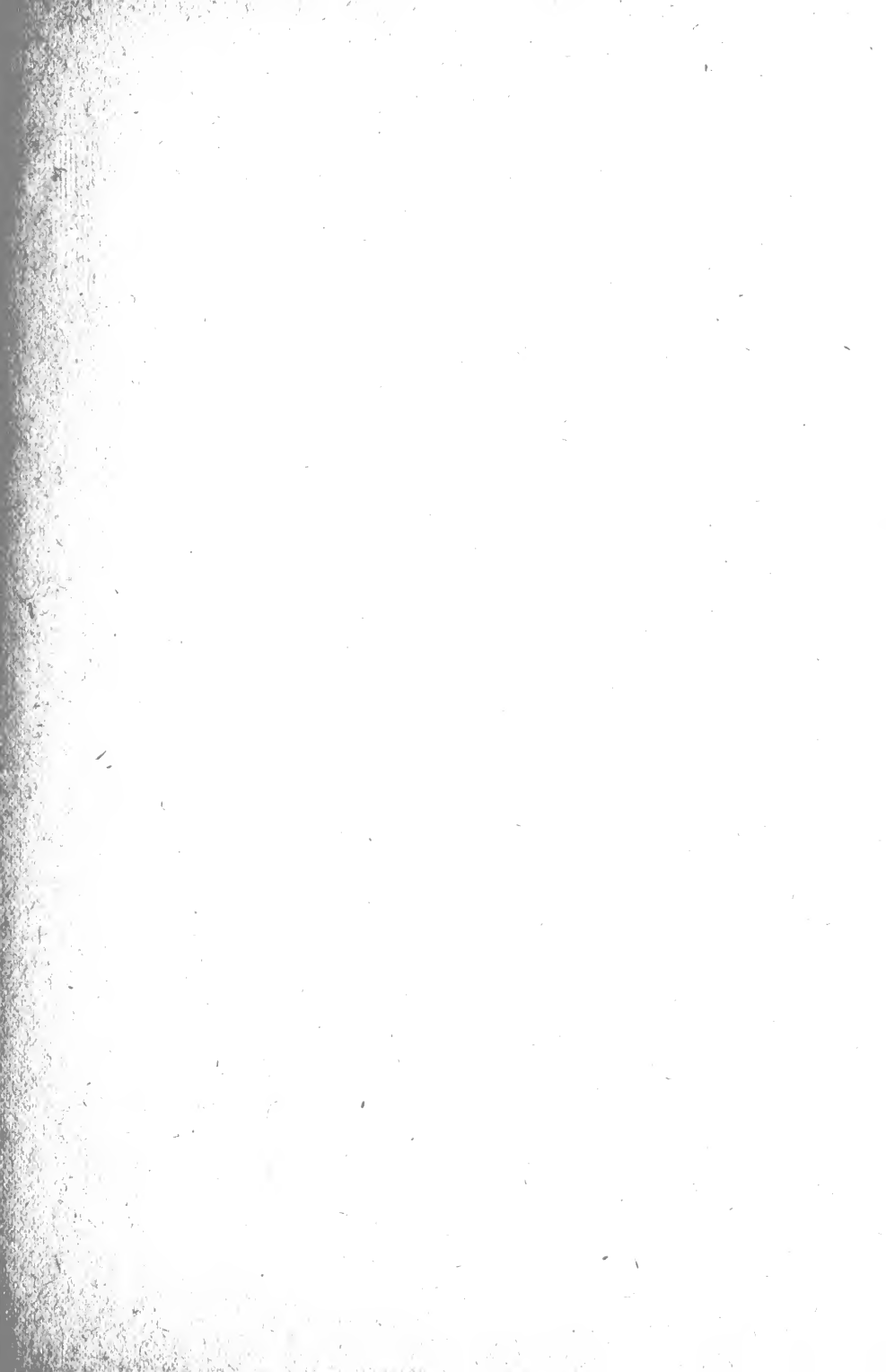


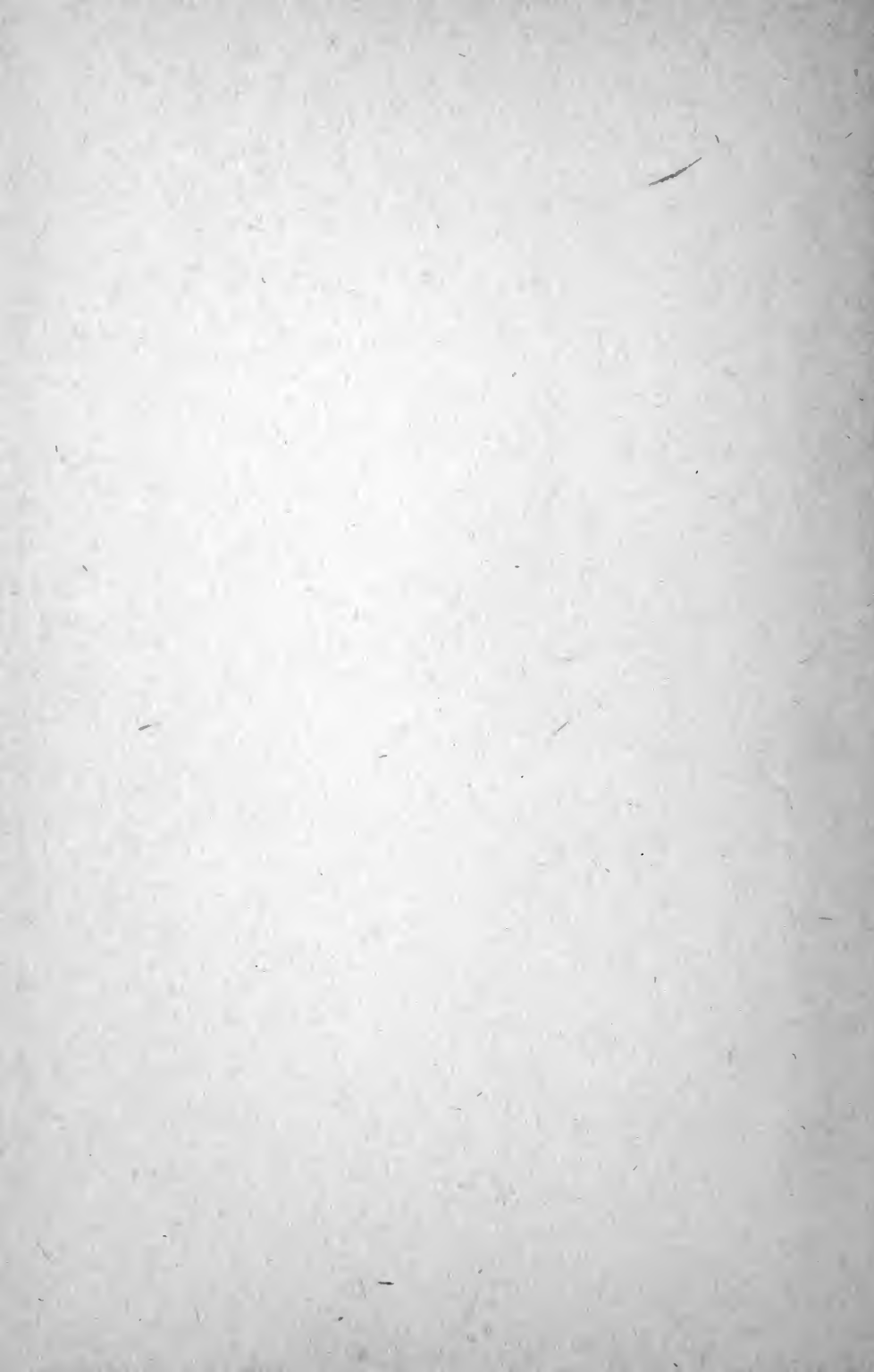
To
Araace Traubel

Fraternally

Henry M. Tichenor

St. Louis, Apr 13-1916







The Life and Exploits of Jehovah

By
Henry M. Tichenor
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*This book is fraternally dedicated
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Light and Liberty
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INTRODUCTION

MANY of the legends connected with the Jewish God Jehovah and his personal representatives, of which the Bible is largely composed, are lost in antiquity; an incredible number, however, still exist. Part of these are found in the present form of the orthodox Bible. Many more appear in those apocryphal books of both the Old and New Testaments that have been preserved. Others are found in Talmudic and Mussulman writings, taken, doubtless, from books that were at one time part of the "sacred scriptures," but which disappeared long ago. Of these apocryphal books seventy-two of the Old Testament, and twenty-four of the New, are accounted for. The number lost is uncertain.

That these books were formerly considered "sacred" and "inspired," both among the ancient Jews and the early Christians, is readily proven. Many of them were not rejected until as late as the fourth century and after, and the Roman Catholic Church still accepts a number that the Protestants have discarded. Says Origen: "It may have been that the Apostles and Evangelists, filled with the Holy Ghost, may have known what was to be taken from these writings and what was to be rejected; but for us to presume to do such a thing would be full of danger, not having the Spirit in the same measure

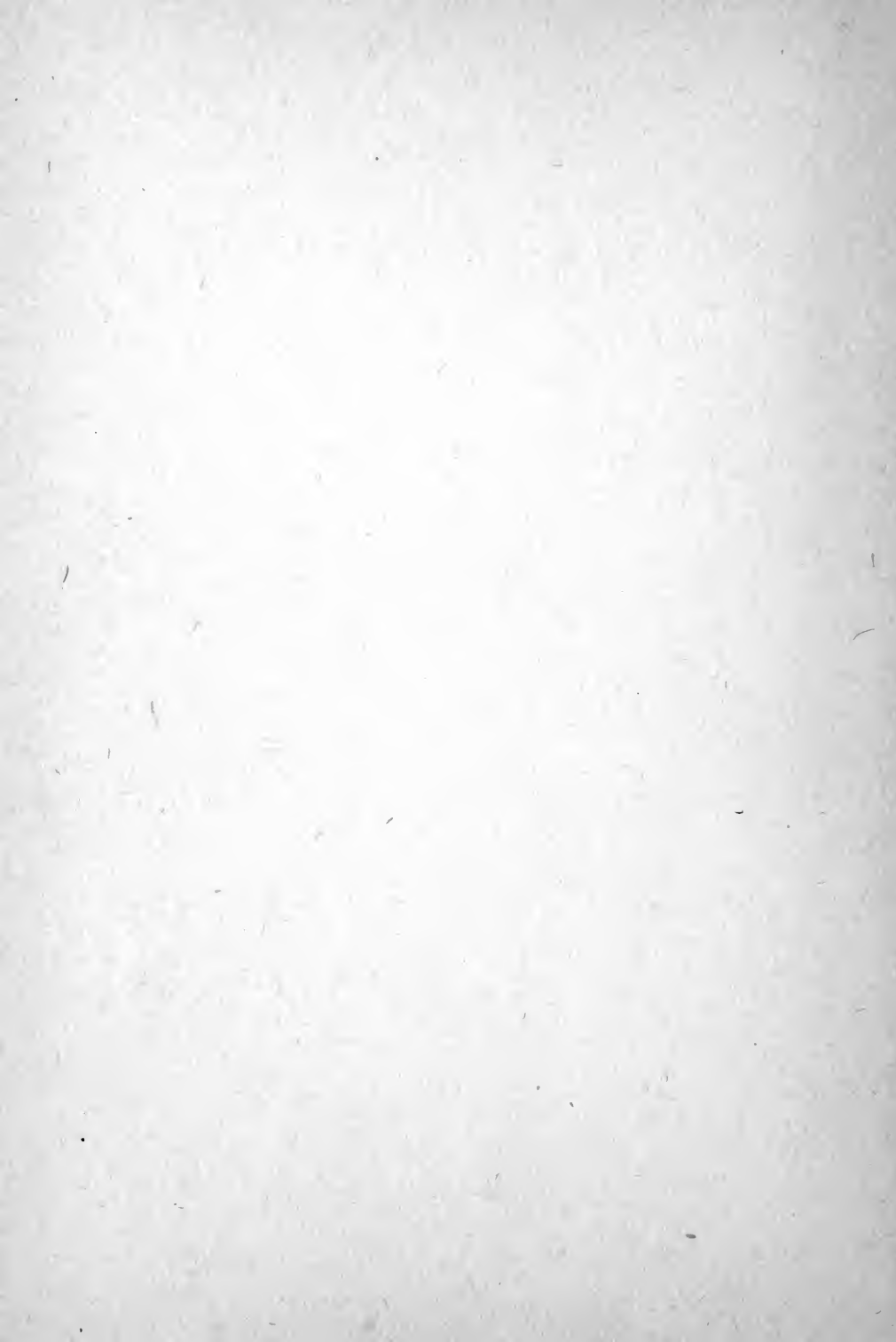
to guide us." However this may be, it is an evident fact that the Christians of the first century believed books to be inspired, and therefore necessary to salvation, that the Christians of today deny. For instance, the "Testament of the Twelve Patriarchs"—one of the apocryphal books of the Old Testament containing wonderful stories of miracles and sorceries—is quoted by Paul: "Awake thou that sleepest, and arise from the dead" (Ephesians, v, verse 14). And again, "The wrath is come upon them to the uttermost" (First Thessalonians, ii, verse 16).

To those who, through religious prejudice, may attempt to deny some of the legends and wonders found in "The Life of Jehovah," the writer would state that there is not a single story narrated but what has its source in the ancient Scriptural and Rabbinical writings. The writer has simply put them in popular language. None of them are his own invention. They were at one time all believed by the faithful followers of Jehovah.

A number of the recognized works containing these legends are as follows: The Apocryphal books of the Old Testament; the Apocryphal books of the New Testament; the Talmud; the Koran; "Legendes de L'Ancien Testament," by M. Colin de Plancy; D'Herblots "Bibliothèque Orientale"; Migne's "Dictionnaire des Apocryphes"; Dr. G. Weil's "Biblische Legende der Muselmänner"; the "Chronicle of Tabari"; the ancient "Book of Jasher"; "Legends of the Patriarchs and Prophets," by the Rev. S. Baring-Gould, M. A.

In this work it has only been possible to introduce a limited number of the ancient beliefs regarding Jehovah and his earthly representatives that are not to be found in the Christian Bible, selecting those that are most immediately connected with the characters and incidents that make up the orthodox creeds.

The "Life of Jehovah" is, it would seem, sufficiently sustained by the inspired Scriptures of the Christians of today to become a recognized authority in orthodox religious literature.



THE LIFE AND EXPLOITS OF JEHOVAH

CHAPTER I.

THE deeds of the great and wonderful characters of all time have been sung in song and told in story, but, strange to relate, the astonishing life and amazing exploits of Jehovah of the Jews have never been gathered in popular form for the instruction and entertainment of the public. Perhaps Time, the evolver of all things, waited for my appearance to do the work.

To start with, Jehovah had no origin, and for infinite ages had lived all by himself in boundless space. From a beginningless antiquity he had leisurely lounged on a gold throne that rested on nothing, the sceptered sovereign of a sunless, starless, earthless, moonless universe. The only light he had was the blaze that blew out of his mouth, and the only vapor was the smoke that steamed from his nostrils (Psalms xviii, verse 8). Sharp horns grew out of his fingers, and he carried a two-edged sword in his mouth (Habakkuk, iii, verse 4, and Revelations, i, verse 16). If any unknown enemy lurked in the murky space, Jehovah was prepared to meet him.

Then, at some period long before the Jews were ever thought of, Jehovah took a handful of nothing and created a host of winged angels. He created them in

two classes, seraphim and cherubim—aristocrat and plebeian. For countless ages these angels were his only company. He gave them all golden harps—also made of nothing—and they continually flew around his throne, that shone by the blaze that blew from his mouth, like flocks of pigeons, or June bugs about an electric light, and played and sang “Hoch der Jehovah.” After living and reigning thus for billions of eons, Jehovah, as he gazed through the blackness of his boundless domain of emptiness, was struck by the idea of making a world, and filling it with every conceivable sort of creature he could think of. He reasoned that there was more room than he and the angels needed, and besides, a little exercise wouldn’t hurt him. So one Sunday morning, something over 6,000 years ago, he went to work, and by Friday night he had everything completed. It took him just six days to create the earth, the sun, the moon, all the stars, every animal and insect in existence, hills, valleys, forests, oceans, rivers and fish, a full grown man and woman, and plant a garden, which grew and ripened in a few minutes, for the man and woman to live in. All these he made out of the limitless supply of nothing that lay around loose. The only variation of this wonderful creation was, that instead of making the woman of nothing, Jehovah pulled a bone out of the man and made her. This was not because the supply of nothing had given out, but it was to show that woman owed her existence to the man. The six days’ work done, Jehovah quit. He was tired. He went back to his throne and took a day’s needed rest.

The next week Jehovah visited the garden. He pointed out the peach and cherry and plum and pear and apple trees that were laden with fruit. He told the man and woman they could eat of all these, except one lone apple tree that stood in the middle of the garden. This was an extra fine variety, and Jehovah wanted the apples to make hard cider for himself and the angels. He told them if they should eat a solitary apple from that tree he would cause them to grow old and finally get sick and die. Otherwise the man and woman could live forever and take things easy.

Now among the other earthly beings that Jehovah had made during the six days he was at work was a snake that walked on his hind legs and spoke Hebrew. He was a captivating creature, was this snake, and one pleasant afternoon, while the man was taking a nap, the snake strolled into the garden and cast soft glances at the woman. Under the shade of the forbidden apple tree the snake and the woman coquetted while her lord and master slept. "Let us eat the juice of the gods," said the snake, as he reached to one of the bending boughs and plucked the luscious looking fruit. And alas! the woman did eat. Moreover, she went and awakened her man, and tempted him also to take a bite.

The sudden shock of the juice of that apple was something startling. Jehovah had squirted a secret spell into it. The man and the woman, for the first time, discovered that they didn't have on a stitch of clothing. If they had not devoured that apple this predicament would have passed by unnoticed, and there would not

today be a tailor or dressmaker on earth. Our pants and petticoats, and all our B. V. D.s, are entirely due to the eating of that apple. Otherwise it would be nothing but September Morns. Skirtless and shirtless and sockless, we would have been a race of careless immortals if the woman and the snake had never met. This is from inspired authority.

Of course Jehovah, who sees everything, took in the whole performance. It angered him so that he has never gotten over it since. He cursed the snake and the man and the woman. He caused the snake to forever after crawl on his belly. He drove the man and woman out of the garden and made them toil for a living. He filled the earth with disease and death, and in his fury doubly doomed the woman. "In sorrow thou shalt bring forth children," he told her, "and thy desire shall be to thy husband, and he shall rule over thee." Jehovah is no suffragette. He put a guard of cherubims around the garden, armed with flaming swords, for fear the man and woman might find the way back there and eat of another tree that, we are told, was a positive antidote for the spell of the forbidden fruit, and thereby upset Jehovah's plan of damnation. While there is no record of the event, the evidence is that as soon as the man and woman were driven far enough away Jehovah pulled up the garden and took it to Heaven with him. Anyway, it has never been located since.

The man and woman, compelled to make a living for themselves, finally took up a homestead, settled down and began to raise a family. But Jehovah kept on their

trail and caused them all sorts of trouble. He demanded sacrifices to keep him in good humor. He made them burn up their choicest cattle on stone altars to appease his wrath. He said that nothing quieted his nerves like the smell of burning blood.

The first boy born, who was named Cain, didn't take to stock raising—he farmed for a living, and he had the audacity to offer up garden truck as a sacrifice to Jehovah. The second boy, named Abel, raised sheep, and he roasted mutton for Jehovah to smell. Jehovah liked the smell of Abel's mutton, but detested the odor of Cain's burning cabbage and garlic. This started a quarrel between the two boys, that resulted in the elder killing the younger. Jehovah in his anger drove the elder boy off the place. He cursed him from the earth, and told him that chinch bugs would take his crops from that day on. He made a hobo of him, and Cain became the first wandering Willie that ever came down the pike.

However, Cain finally struck a settlement that, it appears, Jehovah knew nothing about. He came to the land of Nod, ran across a good looking girl and married her. Where the people of Nod came from nobody knows. Their creation is not revealed in the inspired record. Jehovah must have made them during the six days he was at work, and then forgot about it.

After this human beings began to rapidly multiply upon the earth. The daughters of men were so captivating that the male angels became enamored of them; and they married them and raised a race of giants. These giants—half angel and half human—were a bad

lot. They made such a rough-house of the earth that Jehovah repented ever having worked like a hodcarrier for six days at creating everything there is out of nothing. So he made up his mind to drown them all. However, there was one man, by the name of Noah, who did not have any angel blood in his veins, that Jehovah rather liked; and so he concluded to drown everybody but Noah and his family and start things all over again. He also decided to save one male and one female of every animal, bird, bug and insect. So he told Noah to build a boat and fill it with provisions to accommodate and feed the entire menagerie for a couple of months, also to collect a male and female of every living species on the land, from a mastodon to a mosquito. All this Noah did. He had no trouble whatever in discerning their sex and loading them into the boat.

Then the rain started. It drowned, so it is stated, everybody and every animal and bug that didn't take passage with Noah. In forty days the highest mountain peaks were swamped. To do this it poured over a thousand feet of water every day. This was raining about a foot a minute. Why Jehovah took forty days to drown creation is somewhat of a mystery. He could just as easily have scooped up the whole ocean in one scoop and had the thing over in a few minutes. Perhaps he was afraid he would injure the whale that was destined to swallow Jonah.

However, we should not question the ways of Jehovah. We should be thankful that Noah lived to tell the tale.

When it was all over, and Noah had turned all the live stock loose, and he and his family were on dry land once more, the first thing he did was to build an altar and offer up a sacrifice to Jehovah of every animal except pigs. Where he obtained them all, without killing the brood creatures he had saved in the boat, the inspired record does not tell. And the savor of the roasting flesh and blood smelled so sweet to Jehovah's smoky nose that he vowed to never drown the world again. Upon hearing this good news Noah immediately raised a vineyard, made a few barrels of wine, and tanked up. He became so tipsy that he stripped himself to the hide and finally tumbled off in a drunken stupor. One of his boys, named Ham, laughed at the condition his father was in, and for doing so called down upon himself and all his posterity the wrath and curse of Jehovah. Ham, who was a blonde, suddenly turned black, and he and his offspring were doomed to chattel slavery. It is therefore infidelity and blasphemy to claim that slavery is not a divinely ordained institution.

Again the sons of men began to raise large families, and the earth became peopled with many people. This time Jehovah made his angles keep away from the women.

At this period there was only one language known to all the universe. Jehovah, the snake, the angels and the Jews all spoke the same tongue. This state of affairs would have continued to this day, and there would be a universal language from Jerusalem to Jersey City, if it had not been for a number of investigating people

that decided to explore the skies where Jehovah lived. They started to build a tower to reach beyond the stars; and Jehovah, having heard of it, came down to earth and looked over the pile of bricks gathered for the proposed structure. Alarmed at the prospect of human beings—whom he had vowed not to drown again—invading the confines of Paradise, Jehovah hurried back to his throne and, gathering a flock of angels, rushed down on the people building the tower, and with one stroke of magic caused them to immediately speak all the various languages we now have. This clever piece of diplomacy on the part of Jehovah is all that kept a brick tower reaching from earth to Paradise from being built.

The consternation of the people building the tower can well be imagined. Shouts in Norwegian mingled with cries for more brick and mortar in Latin, Greek and Sanscrit. Yells in Gallic were answered by people who had suddenly become Teutonic. Some spoke English, some Spanish, and some Low Dutch. Others only understood Russian and Patagonian. Choctaw and Chinese tried to talk to Hindoo and Japanese. Italian was answered back in Swedish, and Hungarian in Hottentot. Irish and Finnish and Flemish and Turkish jabbered away like a pack of magpies. Some went wild and talked gibberish. Whole families were unable to make out a word of what each other said. At last they all got mad and pelted each other with the bricks intended for the tower. Not satisfied with raising all this bedlam, Jehovah capped the climax by scattering the people all

over the earth, giving them different features, different complexions, and different religions. Only a chosen few, that still spoke Hebrew, remained undisturbed. And they, as we shall hereafter discover, had a sorry time of it.

A prominent character among these chosen few was a rich cattle raiser by the name of Abraham, who had a brother-in-law by the name of Lot. Jehovah liked Abraham, and promised to make him the father of a great nation; but, as the years rolled by, Abraham's wife, whose name was Sarah, bore him no children. In fact, according to the inspired records, Abraham was seventy-five years old, and Sarah sixty-four, when Jehovah made the promise. So, as far as offspring were concerned, things began to look dubious to Abraham.

He evidently had a notion at one time to get the king of Egypt to help him out. The inspired record says that during a drought in his own country, Abraham and his wife, together with their cattle, journeyed into Egypt. When they reached there Abraham told his wife to pass herself off as his sister. "You are a handsome girl, Sarah," he said, "in spite of your years, and the chances are that the king will hear of your beauty and desire you, and if he learns that I am your husband he is liable to kill me." So Sarah passed herself off as Abraham's sister, and Abraham saved his precious skin; for sure enough the king discovered Sarah and brought her to his harem.

But Abraham did not become a step-father to any posterity. The affinity did not take. Jehovah, we are

told, "plagued Pharaoh and his house with great plagues" on account of the transaction. What the plagues were we do not know. Probably the itch. Anyway, Pharaoh was glad to get rid of Sarah, and at the same time reprimand Abraham for lying about her. It seems that Jehovah must have told the king who Sarah was at the time he plagued him with the plagues, and that the plagues were sent as a warning to turn her over to Abraham again.

After this Abraham left Egypt and located in a place called Bethel. And still he remained childless. He completely lost faith in the promised posterity, and told Jehovah so. But Jehovah asked him to look at the stars, that he made one Wednesday afternoon years before, and see if he could count them. "So," said Jehovah, "shall your seed be." This quieted Abraham for a while. But he finally became nervous again over the matter, even as he was when down in Egypt.

There was a colored girl in the household, by the name of Hagar, a descendant of Ham, whom Abraham had bought from a slave-dealer and given to Sarah as a handmaid. Hagar was young, and Sarah was now nearly eighty. The rest is easy to guess.

When Sarah discovered what had happened she became furious and beat up Hagar with a flatiron, and drove her off the place. Hagar took to the woods. There Jehovah found her and made her go back and apologize to Sarah. Why he did not send Abraham some plagues, as he did to Pharaoh, divine record reporteth not.

In the meanwhile nature took its course, and in due time Hagar gave birth to a boy and called his name Ishmael. Abraham was eighty-six years old when this happened. Thirteen years afterward, when Abraham was ninety-nine and Sarah nearly ninety, and all his hopes of posterity were centered on the boy Ishmael, Jehovah appeared again and told Abraham that Sarah was soon to become a mother. This time, so the inspired record runs, "Abraham fell upon his face and laughed." "Shall a child," said he to Jehovah, "be born to him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"

It did look like a joke.

Then Abraham did the squarest thing told of him. He begged Jehovah to let Ishmael be his legal heir. But Jehovah wouldn't listen to it. Did not Ishmael have Ham's blood in his veins, and had not Jehovah cursed Ham for laughing at Noah when he was so drunk that he took all his clothes off and ran around stark naked? No—Ishmael was a fairly good sort of a boy, and for Abraham's sake Jehovah wouldn't sell him into slavery, but he would not do for heir-apparent. So a few days later, as Abraham sat in his tent door during the noon-hour, and Sarah was inside washing the dishes, Jehovah appeared again, accompanied by three male angels. Abraham hastened to prepare a lunch for the celestial visitors. They were evidently hungry after their long journey, for the inspired record says they ate a whole calf, besides large portions of bread and butter and milk. The lunch was served out of doors, for, we are told,

as soon as the angels had devoured it they asked where Sarah was.

"Inside the tent," said Abraham.

Then one of the angels repeated Jehovah's promise, that Sarah would soon become a mother. This even made Sarah, who overheard the remark, burst out laughing. But it happened, nevertheless, and the antiquated Sarah finally had a boy baby and called him Isaac. What influence the angels may have had in the affair is not narrated.

About this time Jehovah made up his mind to demolish a place by the name of Sodom, together with all its inhabitants, where Lot, Abraham's brother-in-law, and his wife and family lived. Sodom was too morally rotten to tell in print. On account of his relationship to Abraham Jehovah concluded to save Lot, so he told him to take the folks and hurry away and not to dare look back at what was going on. When they were about a mile out of town Lot's wife could not resist the temptation to take a look—and she did. It was a startling and terrible scene. There, on his throne in Heaven, sat Jehovah, emptying buckets of fire and brimstone on Sodom. He burned up the last inhabitant, and all their cattle. Then, for her crime of curiosity, Jehovah pickled Lot's wife as he would a barrel of pork, and stood her as a warning example a pillar of salt along the road.

What at last became of her the inspired record does not tell. Probably the roaming herds of sheep and goats licked her up.

This left Lot a lone widower, and he took to drink.

He had two old maid daughters. He became gloriously drunk, and had children by both of them. Jehovah had doubtless run out of brine, or he would have pickled the rest of the Lot family.

Shortly after this Isaac was born. Abraham was just a hundred, and his wife past ninety, when this event occurred.

When Sarah actually discovered that she had a child of her own she drove Hagar off the premises again. Hagar and her son Ishmael fled into the wilderness and there they nearly died of thirst. Fortunately Jehovah happened to be passing that way and he caused a well of water to immediately appear. However, he did not send Hagar back to Sarah this time. He gave Ishmael a bow and arrow and told him to hunt for a living.

The years went on, and one day, when Isaac was a good-sized boy, Jehovah appeared and told Abraham that he was in great need of a bloody sacrifice to satisfy his feelings. He ordered Abraham to get his butcher knife, saddle his donkey, and take Isaac with him to the top of a certain mountain and there offer up the boy. It took Abraham three days to make the trip. When he finally reached there he built a stone altar, heaped it with dry wood, grabbed Isaac and tied him down. Just as he was ready to cut Isaac's throat and start the fire, one of Jehovah's angels suddenly appeared, leading a goat, and told Abraham that Jehovah was only joking—that he only wanted to see if he really was holy enough to butcher his boy to satisfy Jehovah's appetite for blood.

“Here,” said the angel, “take this goat that Jehovah has sent, and offer him instead of Isaac.”

This, we are told, Abraham did.

CHAPTER II.

A NUMBER of interesting incidents regarding Jehovah's career at this period were dropped out ages ago from the divinely inspired record. The original story of the creation of Adam and Eve, the first man and woman, as handed down by the ancient rabbis, the Talmud, and the Apocryphal book, Little Genesis—all of which bear the same evidence of divine inspiration as the records accepted today by the learned theologians—differs considerably from the narrative contained in the orthodox scriptures.

According to the original account—which was very precise as to every detail—Adam was created on Friday afternoon at 3 o'clock. The four archangels, Gabriel, Michael, Israfiel and Asrael, were required by Jehovah to bring the necessary dust from the four quarters of the earth to make Adam. The earth was flat in those days and had four corners.

When Jehovah received the dust from the four archangels he made the body of Adam at once. When thus completed Adam was so handsome that the angels, who had flocked from Paradise to witness the event, were knocked speechless—there wasn't a creature in Paradise that could compare with him for looks. For size he was simply a whopper. His body covered the whole earth, and if he stood up he would reach to the seventh

Heaven—wherever that is. There was some dust left over, that Jehovah didn't need in forming Adam, so locusts were made of it.

Adam as yet was not alive, neither did he have any insides. He was simply a bust of skin and bones. In this condition, lifeless but lovely, say the ancient rabbis, Adam had lain stretched out on exhibition for forty years, when Satan wandered along and took a look at him. Satan was amazed—he had never seen the like in Heaven or Hell. He carefully examined the mammoth form and found it was hollow. Then he went to Adam's mouth and stepped in. After navigating all through his anatomy he came out and told some angels that were gazing at the sight that there was nothing to fear—that the creature was empty all the way through. Then was when Jehovah put on the finishing touches—he blew the breath of life into Adam and made a live Jew of him. The breath went down his throat and into his belly, and wherever it went then and there the vital parts appeared. Liver and lungs, heart, kidneys, and all the rest of the necessary equipment leaped into existence, blood flowed through his system, Adam sneezed, opened his eyes and said, "Praise be to Jehovah!"

The Talmud declares that when Adam stood up his head protruded into Heaven, and that he remained thus until Jehovah pressed him down at the time of the Fall.

The ancient Talmudists do not all agree with the Genesis account of the creation of Eve from a rib taken out of Adam while he was taking a nap; they assert that Adam had a tail, which somewhat marred his beauty,

so Jehovah cut it off and, not knowing what else to do with it, made a woman of it. He may have made two women out of Adam's tail, for the Talmudists tell us that Adam had two wives, Lilith and Eve.

Lilith, so the story runs, quit Adam's bed and board before the family was driven from Eden, and married the Devil—who had made all the trouble. She lived to raise a large family of children, who were called Jinns—half devil and half human. These Jinns could appear like men and women when they so desired, or could go about unseen. An ancient account of the building of King Solomon's temple, that is left out of the Bible, says that Solomon employed these Jinns to do the heavy work. They were husky fellows, and could carry tons of stone up a ladder. Besides, they knew how to hammer and cut rock without making a particle of noise.

Another thing that has been left out of the Book of Genesis—and which would settle the long-disputed question as to where the sons of Adam obtained their wives—is this: Eve, who clung to Adam after he was driven from Eden, bore fifteen thousand boys and a like number of girls. These children came in twin lots, one boy and one girl at each birth, and when they grew up each boy married his twin sister. Here, say the old rabbinical writers, is where Cain and Abel first fell out. Cain wanted to marry his own twin sister, as the rest of the boys had done, but Adam decided to change the program and wanted Cain to marry Abel's twin and Abel to marry Cain's.

According to the apocryphal book, the "Life of Adam

and Eve," which was originally a part of the inspired record, Adam died a very rich man. Before his death he called his children to his bedside, the whole thirty thousand of whom were present save Cain and Abel, and made a will. The angel Gabriel flew down from Heaven to receive it, accompanied by an escort of sixty-two million other angels, each provided with clean white sheets of parchment and goose-quills. The will was sealed by Gabriel and witnessed by the sixty-two million angels. It would have taken a cunning lawyer to break that will.

Adam, we are told, was buried in the Island of Ceylon, and lions guarded his sepulchre. When the flood came Noah went and dug up the remains and brought them and loaded them into the ark. Then, when the rain was over, and the ark had settled on Mount Ararat, Noah took Adam's remains to where the city of Jerusalem was afterwards built—and which was declared by the inspired writers to be the center of the flat earth—and there dug a deep grave and buried him.

One of Adam's descendants was a man by the name of Enoch. One day, says Genesis v, verse 24, of the divinely inspired record, Enoch went out walking with Jehovah, and walked to Heaven with him. Also, we are told, when he was a young man of sixty-five he became the father of a boy named Methusaleh, who lived to the ripe age of nine hundred and sixty-nine.

The original story, as told by the rabbis, differs from the Bible account. Jehovah did not take Enoch to Heaven—he slipped in there in company with an angel. Jehovah did not even know that he was on the premises

until he had been there for quite awhile. It seems that Enoch never did like the earth as a residence place. He was a tailor by trade, so the Talmudists state, and as most of the men those days wore home-made clothes his income was small. In fact, all that the fashion plates contained in Enoch's time were a breechclout, a shirt and a pair of sandals; so, even at best, tailoring business was never brisk.

Enoch, like many other poor people, was a very pious man. There was nothing in sight for him on earth but a life of poverty, so he cast his mournful eyes on the next world. One day the angel Azrael walked into Enoch's shop and said to him:

"I am the Angel of Death, and I desire thy friendship. On account of thy great piety, thou mayest make me a request which I shall accomplish."

Enoch answered: "I desire that thou shouldst take my soul."

This was before suicide had been introduced, as a means of relief for the down-and-outs.

The angel replied: "I have not come to thee for this purpose; thy time is not yet arrived at its appointed close."

This was a great disappointment to Enoch, who was so sick and tired of staying on earth that he didn't know what to do. Finally he said to the angel, "Can't you take my soul for a little while, and then return it to my body?"

The angel replied, "I cannot do this without Jehovah's consent."

"Go and ask him," said Enoch.

"All right," said the angel, "I'll do that much for you, anyway."

So the angel flew back to Heaven and told Jehovah what Enoch wanted.

"Is he pious and orthodox?" asked Jehovah.

"He's full of it," replied the angel.

"All right," said Jehovah, "take him on a little trip. Don't bring him here, but take him to Hell. That may satisfy him with his lot on earth."

So the angel flew back to earth and told Enoch to come along. Enoch kissed his wives good-bye and said they needn't sit up for him—that he might not get back till the next day.

But Enoch, it appears, did not like Hell, and so was willing to return home again. But he wasn't satisfied. He didn't propose to give up. So he put on more piety than ever and let his business go to smash. This is what makes a real saint—sackcloth and ashes, with a regular diet of cornbread and water. And sure enough, who should turn up one fine morning but the same angel. This time Enoch put the proposition up bold.

"Say," said he to the angel, "I've seen Hell and now I want to see Heaven."

"Jehovah won't stand for it, until you are dead," answered the angel.

"Kill me, then," said Enoch, handing the angel an ax.

"What," replied the angel, "and I go to Hell for murder?"

"Can't you sneak me into Heaven, just for a few minutes?" asked Enoch.

The angel scratched his chin and thought a moment.

"It's risky," said he, "but the gatekeeper is a careless angel, and besides he is a good friend of mine. For your sake I will try it, even if I am caught and get my wings clipped for doing it.

Peter had not as yet appeared and been given the job of attending the gates.

So the angel took Enoch—took him just as he was, without even having taken a bath or changing his shirt; and, as luck would have it, the two made their way through the pearly gates without being noticed.

But the angel was uneasy and would not let Enoch get very far from the entrance, and it wasn't over fifteen minutes or so before he insisted on escorting Enoch back to earth. But Enoch was in no hurry to go. Then the angel got nervous, and tried to drag Enoch over the jasper wall. Enoch balked—he pulled back and vowed he wouldn't budge. The noise of the struggle soon reached the throne and Jehovah jumped from his seat and ran down the gold street to see what was the trouble.

For once in his life Jehovah didn't get mad. Generally, in a case of this kind, he sent a flood, or fire and brimstone, or some other sort of plague, but this time he took it all good-natured. Probably the sight of Enoch, dressed in nothing but an old shirt, together with his long hair and tangled whiskers struck him as something too funny to get mad about; and so he told Enoch he could stay if he wanted to.

The ancient rabbis also give a somewhat different biography of Abraham than is found in the Genesis account. An exhaustive monograph of the traditions relating to Abraham has been written by Dr. B. Beer, of Leipzig, entitled "Leben Abraham's nach Auffassung der judischen Sage." From this work, which is very exact and authoritative, S. Baring-Gould, in his "Legends of the Patriarchs," has given an English version.

The rabbis say that Abraham was the son of Terah, a general of Nimrod's army, and his wife Amtelai. On the night in which Abraham was born his father gave a feast, at which many soothsayers and magicians were present. At the hour of Abraham's birth an unusual star appeared in the eastern horizon. This star acted very strangely—it ran from one part of the sky to another. Jehovah doubtless had a string tied to it and was pulling it around to attract attention. The soothsayers gazed in astonishment at the sight.

"This," said they, "is an omen from Jehovah, foretelling that General Terah's new-born son will become a great and powerful soothsayer."

Now these soothsayers did not like competition in their profession; so they hastened early the next morning to King Nimrod, and told him that they had read the signs of the heavens, which declared that General Terah's son would become a mighty warrior and seize his kingdom; and they therefore advised Nimrod to have the baby slaughtered at once. So the king sent a large offering of gold and silver to General Terah, and asked his son in exchange. But General Terah refused

the offer. Then the king threatened to burn up all of General Terah's houses and barns unless he would surrender the child. In the meantime one of General Terah's female slaves had given birth to a son. This child was turned over to the king's officers, who, believing it to be young Abraham, brought it before King Nimrod and cut its throat.

Another account says that Nimrod, being a soothsayer himself, had before read in the stars that a child would be born who would oppose his power and religion; so he built a maternity hospital, sixty ells high and eighty ells broad, into which were gathered all approaching mothers. The nurses were commanded to put to death all the baby boys, but to make handsome presents to the mothers of girls. The rabbis state that seventy thousand boy babies were thus slaughtered. A number of Jehovah's angels, hearing of this, implored him to stop this wholesale murder of infants.

"I know all about it, and why King Nimrod is doing it," said Jehovah; "but just watch and see how I take care of Abraham when he is born."

Shortly after, General Terah's wife, Amtelai, found herself pregnant; she concealed her condition as long as possible, remaining in bed and pretending to be ill; but when she could conceal it no longer Jehovah came to her, and caused the child to creep up behind her breasts, so that her appearance in public suggested nothing unusual. When the time for her delivery arrived, Amtelai, guided by Jehovah, wandered at night in the desert until she came to a cave; this she entered, and the next

morning Abraham was born. His face shone, the rabbis declare, so that the cave was as light as day. This was easily accounted for, as Jehovah, together with a number of angels, was present.

In order to avoid capture, and the death of the child, Jehovah sent the mother immediately home, and left the angel Gabriel to nurse the child. Gabriel, who, as is well known, is a male angel, had no trouble whatever doing so; he let the baby suck his forefinger, from which flowed an abundant supply of milk. He also bored two holes in the cave, from which dropped oil and flour to nourish Abraham. The boy had a ravenous appetite from the start, and grew with astonishing rapidity, for, say the rabbis, when he was only ten days old he was able to walk out of the cave.

His mother, making a secret visit to the cave, and finding her baby gone, was filled with alarm and anguish. Wandering along the bank of a river, she met Abraham, but did not recognize in the young man her missing child; so she asked him if he had seen anything of a little baby boy. Abraham immediately recognized the woman as his mother, and answered, "I am he whom you seek."

"Is it possible?" exclaimed the mother. "How did you manage to grow to such a height and be able to walk and talk in ten days? Besides, where did you obtain the clothes you are wearing?"

"The God Jehovah did all this for me," answered Abraham.

Upon this Amtelai hastened to her husband, and told

him the strange story; and her husband noised it about until it reached King Nimrod's ears.

Thereupon the king called a council of his soothsayers and magicians to see what should be done. After due deliberation the soothsayers and magicians told him that he, the great king of Babylon, had nothing to fear from a child ten days old. But Nimrod was not satisfied. Then Satan, who, dressed in a black robe such as the magicians wore, had entered the palace unseen, walked up to the king and said:

"Let the king at once arm all his troops and march against this precocious infant."

This advice suited Nimrod and his army was ordered to capture Abraham.

But when Abraham saw the hordes of soldiers approaching he called to Jehovah, and the angel Gabriel—his wet-nurse—flew down and seized Abraham, and carried him into a thick cloud. This so frightened Nimrod's soldiers that they fled to Babylon in a panic. Then Abraham climbed on Gabriel's shoulders, who flew to the gates of the city, arriving there ahead of Nimrod's panic-stricken troops. Entering the city, Abraham, in the name of Jehovah, publicly defied Nimrod and dared him to do his worst. Nimrod, when he heard of it, sent for General Terah, and told him to bring his son to the palace. When Abraham arrived there he walked boldly into the throne-room and cursed King Nimrod to his face. The king tumbled off the throne in a fit, in which condition he remained for several hours. At the same time the stone images of the Babylonian gods, of which

the palace was full, all fell to the floor and were broken to fragments.

When Nimrod finally came out of his spasm, and seeing Abraham still present, he said to him, "Was that you or your god talking, that sent me into convulsions?"

Abraham answered, "It was I, the servant of Jehovah."

For awhile after this King Nimrod let Abraham alone. Finally, however, he braced up again, and determined at all hazards to get rid of so powerful a magician and enemy as Abraham; so he had him arrested and thrown into a dungeon. There Abraham remained for ten days in solitary confinement with neither food or drink served him.

But the angel Gabriel was still caring for the boy, born in the cave, that had sucked milk from his finger; and he brought him food every day, and also caused a fountain of pure water to bubble up through the floor of the cell.

At the end of ten days Nimrod called his soothsayers and magicians together, and it was decided to burn Abraham alive; so the king ordered the jailer to bring him forth. The jailer answered that it was impossible that Abraham could be still living, as he had been given neither meat nor drink. But Nimrod answered, "Bring him alive or dead."

Then the jailer went to the prison door and cried, "Abraham, livest thou?"

"I live," answered Abraham, "and am hale and hearty."

The jailer, in astonishment, replied: "How did you manage to keep alive without food or drink?"

"Jehovah's angel fed me, and gave me drink," answered Abraham.

The jailer, believing Abraham, and fearing such wonderful magic, opened the door of the prison, and went to Nimrod and told what he had seen and heard. Nimrod at once ordered his executioners to cut off the jailer's head. But the jailer called to Jehovah, and the sword, in the hands of the executioner, flew into a thousand pieces. At this moment Abraham himself walked in.

"Who is your god?" demanded Nimrod.

"He is a god who can kill, and make alive again," answered Abraham.

"I can do that," exclaimed Nimrod, and he ordered two prisoners to be brought in; one he slew with his sword, the other he spared.

Then spoke Abraham: "See what my god, Jehovah, can do," and he commanded a man that had been dead and buried four years to come out of his grave and bring him a white rooster, a black raven, a green pigeon and a gayly colored peacock. In a few minutes in walked the dead man, whom Nimrod knew in life and recognized, with all the birds named, in his arms. Then Abraham took a carving knife that he carried in his belt, seized the birds, and cut off their heads. These heads he laid on a table, but the bodies of the birds he cut into small pieces. Then he made certain passes over the heads of the birds, muttered a few mystic words to Jehovah, and lo! new bodies immediately sprouted on

the heads, the rooster crowed, the raven cawed, the pigeon peeped, and the peacock squawked; they were all just as good as new.

"Now," said Abraham to Nimrod, "you do the same."

Nimrod gave it up.

And yet there are people today who doubt the ability of one of Jehovah's priests to turn bread and wine into flesh and blood.

Nimrod was highly incensed at this exhibition of magic and ordered that Abraham, together with an older brother, named Haran, should be burned. (Haran, the brother of Abraham, and Nahor, another brother, are mentioned in Genesis xi, verse 26). Therefore Abraham and Haran were seized and stripped, their hands and feet bound with ropes, ready to be thrown into the fire. But when Nimrod's servants approached the furnace with their prisoners, Jehovah caused the flames to shoot out like tongues of serpents, and, coiling around the servants, drew them into the flames and consumed them. Abraham and Haran remained unharmed.

Upon this Satan, who was standing by, took Nimrod aside and instructed him how to build a catapult that would throw the victims into the fire in spite of any sorcery. Nimrod immediately had his carpenters build the machine, and, as Satan had declared, it threw Abraham and Haran in the midst of the flames.

Now Haran, say the rabbis, was undecided in his religious convictions. Sometimes he worshipped the heathen gods, sometimes Jehovah. This proved to be his undoing; for no sooner had his body landed in the middle

of the blazing furnace than he made a blunder and called on the heathen gods to help him. There was nothing doing—poor Haran was burnt to ashes.

Alas! how many millions of human beings have perished in torture and agony through worshipping the wrong god, or worshipping the right god the wrong way!

But Abraham, calling upon Jehovah for assistance, was saved. The flames were unable even to raise a blister on his skin. The ropes that bound his hands and feet were consumed, but even his shirt wasn't scorched. For three days, so great was the fire kindled, the flames and sparks flew skyward; and for these three days, just to show what he could do, Abraham promenaded through the flames.

At the end of the three days, seeing Abraham unharmed, King Nimrod cried to him, "Abraham, servant of Jehovah, come forth to me."

And Abraham came forth.

Then the king said to him, "How is it that thou art not consumed?"

And Abraham answered, "Jehovah, whom I serve, hath preserved me."

No sooner had he said this than Jehovah extinguished the fire, and a beautiful garden appeared in its place, filled with all manner of flowers and fruits. "The pile," say the rabbis, "was like a grove of flowering shrubs to look upon, and angels descended and took Abraham and seated him in the midst."

The Mussulman account tells us that "Nimrod could not see into the fire, so he ascended a high tower in his

palace, and from the top looked down into the furnace, and saw that in the midst was a garden with flowers and a fountain of sparkling water, and Abraham seated on the grass beside the spring, conversing with an angel!" (Chronicle of Tabari.)

After this comes the story of Nimrod's attempt to reach Heaven in a box, to which was attached four monstrous vultures.

His object was to kill Jehovah.

Nimrod took one of his court attendants with him on the trip, and, after sailing through the air for a day and night, he told the attendant to open a window built in the box and take an observation.

"What do you see?" asked Nimrod.

"I see the earth," replied the attendant.

After another day and night the attendant looked again, and reported nothing in sight but the earth. On the third day, however, he looked out and saw nothing at all. Then Nimrod went to the window and shot three arrows straight upward; and soon the arrows fell back with blood on them.

"I have killed Abraham's god," said Nimrod.

But he was mistaken—he never grazed him. The arrows, we are told, struck a fish which was being carried by the wind, that had caught it up out of the sea (Dr. Weil's *Biblische Legende*).

Then Jehovah planned a sweet revenge on Nimrod. The way he went at it is described in the Chronicle of Tabari. First, Jehovah attacked Nimrod and all his army with vast swarms of flies. These flies flew in the

faces of the soldiers; and they were so numerous that the soldiers could not see one another; they stung the horses so that they went mad, and stumbled and fell; and soon both men and horses stampeded in a wild flight.

Nimrod managed to escape the plague of flies and found his way to the palace; but he was pursued there by a gnat that Jehovah had specially prepared for the occasion. This gnat was blind of one eye and lame of one leg; and as soon as Nimrod had seated himself on his throne the gnat settled on his knee. Then the king struck at it to kill it; but the gnat, charmed by Jehovah, and with a duty to perform, arose swiftly through the air, flew up Nimrod's nose, bored its way through his head, and began to eat his brains; from which attack Nimrod suffered in great agony.

He would madly beat himself on the head, and while he did this Jehovah's gnat would cease gnawing at his brain; but the moment he quit beating his head, the gnat would get busy again; so Nimrod had no rest from his torment, save when being hit on the head. In order to sleep he had to have an attendant continually hammering him. His condition became so bad that finally he had a big blacksmith's hammer brought to his room, with which princes and nobles smote him continually. The harder the blows, we are told, the greater was the relief obtained.

In this condition Nimrod lived and reigned for five hundred years. Prior to this he had been on the throne a thousand years, and had scarcely ever known a sick day. He might have been there yet if Jehovah's gnat

had not, in spite of being disturbed by the hammerings, finally managed to kill him.

This story of Nimrod and the gnat is found in both the Mussulman traditions, and the records of the Jewish Rabbis of Titus.

Nor should believers find it difficult to accept all these stories as divinely inspired and of actual occurrences, whether found in apocryphal works or in the present orthodox Bible, because of apparent contradictions; for the Bible itself is full of contradictions as apparent as these. We should "walk by faith, not by sight," said St. Paul. And faith is able to account for all things—or even more.

CHAPTER III.

“AND there was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him” (Revelations, xii, 7-9).

The reason of the Devil's revolt, according to ancient tradition, was because he was ambitious to become as great a god as Jehovah. The war ended in the Devil's defeat, and the angels that had stood by Jehovah, and fought for him, made a great celebration in honor of their victory.

According to the Talmudists, Satan's name, when he was an angel of heaven, was Sammael; and the rabbis generally designate him by this name. He was one of the Seraphim, and had six wings to fly with.

The Rabbi Bechai, in his commentary on the Five Books of Moses, says that Sammael was not driven out of Heaven until after he had tempted Adam and Eve; then Jehovah drove him hence, and put a curse upon him. In his struggle Sammael grappled with the archangel Michael, and would have dragged him down with

him had not Jehovah himself rushed to Michael's assistance.

One Talmudic authority says that all of Satan's angels fell to earth in a heap, and that Jehovah followed them and consumed them with a touch of his little finger.

After Satan's defeat and fall Jehovah created Hell as an abode for the lost, but, it seems, so powerful a creature is Satan, that he was unable to hold him there; therefore Satan roams the earth at will.

Satan, after Adam was driven from Eden, took to himself four wives—Lilith, former wife of Adam; Naama, the daughter of Lamech; and two other women by the names of Igereth and Machalath. Each gave birth to great hosts of devils—or Jinns, as they were called. These four sets of Jinns rule the four seasons. Lilith, we are told, was the mother of four hundred and seventy-eight legions of these devils. Maybe it was some of her numerous progeny that Jesus, ages afterwards, chased into the swine.

Other accounts, of Mussulman source, declare that when Jehovah made Adam he commanded all the angels to worship him as their king and superior, but that Satan refused, saying, "I will not adore Adam, for he is made of earth, and I of fire, therefore I am better than he"; whereupon Jehovah cursed Satan, and turned him from a beautiful angel into a hideous devil.

Both Jewish and Mussulman traditions, however, generally agree that the fall of Satan and his angels preceded the creation of man. Some date it on the first, and some on the second day of creation. Manasseh Ben Israel says

that Jehovah has placed the devils in the clouds that they might torment the wicked with thunder and lightnings, and hail and tempests, and that this took place on the second day of creating the earth, the sun, the moon, and stars, when the "firmaments were divided."

The ancient Hebrews, as well as the early Christians, regarded the gods of the heathen as the devils that had been driven from Heaven, and who still aspired to become gods. St. Paul says, "The Gentiles sacrifice to devils" (First Corinthians, x, 20). We are told that Satan, craving worship, showed Jesus the earth and all it contains, and said, "All these will I give thee, if thou wilt fall down and worship me."

That all these traditions, coming down from remote antiquity, spring from the same oriental source is evidenced by the similarity of many Persian and Hindoo, and even Chinese, legends. Asia, the cradle of the race, is the cradle of most of the gods.

One Hindoo story is as follows:

The chief of the fallen angels is Mahisasura, or the Great Asur. He and his angels were once holy, but, before the creation of the world, they rebelled against Brahma, whereupon, with the assistance of Schiva, Brahma cast them into the abyss of Onderah (the Hindoo Hell).

The Hindoos also represent Mahisasura—the Devil—as a great serpent, called Vrita.

The Persian story of the fallen angels is that Ahriman, Prince of Devils, is not by nature evil; that if he had his own way he would be a pretty good sort of fellow; and

that he has simply gone to the bad on account of his ambition and unsuccessful attempt to overcome the Eternal One, and occupy the throne of Heaven himself. The sacred books of the Parsees assert that Ahriman will at last acknowledge his defeat and become loyal and obedient to the King of Heaven, and regain his former place.

The Norse mythology says that Loki, the Spirit of Evil, was one of the gods, and ate and drank with them at their celestial feasts in Valhalla, till one day he arose in rebellion, and was overcome, and he and his progeny, the wolf and the serpent, were cast out. Loki was chained under the mountains, and when he tosses and tumbles in helpless rage the earth quakes..

Maximus of Tyre, and Apollonius of Rhodes, tell of the war of the gods against the angels who rebelled under Ophion, who was called the Serpent; and the poet Pherecydes sang of the event, and described it as two celestial armies fighting face to face; one being commanded by Saturn, and the other by Ophion.

The legend of the Titans is linked with this. These, according to the Greek mythology, were twelve children, six sons and six daughters, whose father was Uranus (Heaven), and whose mother was Ge (Earth), and who rebelled against their father and deposed him, and placed Kronos, one of their number, on the heavenly throne. Finally they were defeated by Zeus (or Jupiter, as the Latins named him), and were thrown into Tartarus (Hell).

The Battas of Sumatra have this legend: Batara Guru, the supreme God, who had a daughter, called Putiarla

Buran, who was the mother of the human race, made war against the Serpent (Devil), and cast the mountain Bak-kara out of Heaven upon his head, from under which he has never been able to make his escape. Batara Guru had a son named Layanga-layaad-mandi whom he placed on top of the mountain. Whenever the Devil turns and twists in agony, causing the earth to quake, his hands and feet protrude from the side of the mountain. Then Lay-anga-layaad-mandi hastens down the slopes and binds or holds the Devil's hands and feet, else he might shake the earth to pieces.

The Devil has always been represented as limping on one foot. This, says tradition, was caused by his having broken his leg, when he struck the earth in his fall.

Both the Greek and Norse mythologies also bear testimony to Satan's lame leg, although they account for it in a different manner. Hephaestus (the Devil), who pursued Athene, the Goddess of Wisdom, and attempted to ravish her, was seized by the other gods and thrown bodily from Heaven. He fell into Lemnos, the fire-island, and was lamed by his fall.

The Norse god Loki, the Evil Deity, lusted after Freya, the goddess of music and flowers; and in a fight with her protectors was lamed.

According to the Mussulman story, Adam's soul had been created a thousand years before Adam was made; and all this while it had been steeped in a sea of light which flowed from Jehovah.

Finally Jehovah ordered the soul to enter Adam's body. This, the soul did not want to do; it evidently preferred

lounging in the sea of light. Whereupon Jehovah became angry, and exclaimed: "Quicken Adam against your will, and, as a penalty for your disobedience, you shall leave the body sorely against your will."

Then Jehovah picked up the soul and blew it against Adam's body with such force that it entered his nose, and ran up into his head, and when it reached his eyes Adam opened them, and saw Jehovah's throne with this inscription written on it: "There is no God but God, and Mohammed is His Prophet." Then the soul ran into Adam's ears, and he heard the angels singing; and soon it filled his whole body, and Adam was complete.

When he stood up he was so tall that he faced the throne of Jehovah, and the light blazing therefrom nearly blinded him; then Jehovah pressed Adam down to a smaller size.

One day Adam preached a sermon to the angels, who assembled before him in ten thousand ranks. The angels were amazed at his knowledge. He called all the animals of earth by their names, in seventy languages. Jehovah was so pleased with this sermon that he sent Adam a bunch of grapes, that grew in Paradise. The angel Gabriel brought the grapes.

According to another tradition Adam's soul was not blown by Jehovah into Adam's nose. A gentler method was used to do the work. When, commanded by Jehovah, it showed such a strong dislike to being confined in a body of clay, the angel Gabriel took a flute and, seating himself beside the head of the lifeless Adam, played such rapturous melodies that the soul came near to listen, and,

seeking a restful spot, entered into one of Adam's feet. Jehovah immediately seized the foot and shoved the soul on up into Adam's body, from which it could not escape.

A Talmudic account of Adam's creation, which, says the Book of Genesis, was accomplished in a day, shows what a fast worker Jehovah is when he undertakes a job. It runs as follows:

At the first hour, Jehovah gathered his dust; in the second, he formed the embryo; in the third, the limbs were made; in the fourth, the soul entered the body; at the fifth hour Adam stood up, and viewed the earth; at the sixth Jehovah drove all the animals before him, and Adam called each one by its right name; then said Jehovah, "And what is my name?" "Jehovah," answered Adam without hesitation.

His education was complete.

At the seventh hour, Adam married Eve; at the eighth, Cain and his twin sister were born; at the ninth, Jehovah forbade them to eat of the forbidden apple tree; at the tenth, Satan wandered along and caused the Fall; at the eleventh, Adam and his family were driven from Eden; and at the twelfth, Adam was working for a living, and the sweat was pouring from his brow.

The apocryphal book of Little Genesis tells a different story. It says that Adam did not fall until the seventh year of his existence, and that he was given forty-five days to gather his belongings together and move. It also says, that before the Fall, Adam and all the animals conversed with each other; but in the Fall the animals lost the power of speech.

The ancient Rabbinical account agrees with the Musulman as regards Adam's stature. The rabbis say that Adam was so tall that his head touched the sky; and the Tree of Life, that stood in the center of Eden, had a trunk so large that it took a fast walker five years to travel around it, and that Adam's body was proportioned according to the size of the tree. The angels warned Jehovah that so huge a creature was liable to make trouble, so Jehovah put his hand on Adam's head and reduced his height to a thousand cubits.

To the question, "How big was Adam?" the Talmud replies, "He was made so tall that he stood with his head in Heaven, till Jehovah pressed him down at the Fall."

Rabbi Jehuda says that when Adam lay stretched out he covered the whole earth. The book *Sepher Gilgulim* states that when he was made his head and throat were in Paradise, and his body on earth. This book also claims that he was so long that he reached from one end of the earth to the other, and, it further declares, it takes a man five hundred years to walk that distance; and when Adam was created all the beasts of earth came and worshiped him, and wanted him to be their king. But Adam told them of the God Jehovah, who had made them all out of nothing; and so the beasts, and fowls, and fishes, all agreed to acknowledge Jehovah as their king. Then, says the book quoted, the sun, upon discovering Adam, was filled with fear, and became dark; and the angels were also frightened and begged Jehovah to remove the creature out of their sight. Then Jehovah caused Adam to fall into a deep sleep, and the sun and the angels, seeing

him lying there helpless, took courage, and finally ceased to fear him.

The book Sepher Chasidim tells it in this manner: When the angels saw what a big creature Adam was, with his face shining brighter than the sun itself, they bowed down before him and cried "Holy, holy, holy!" Thereupon Jehovah put Adam to sleep; and then he proceeded to cut off pieces of flesh from all parts of Adam's body, until he had reduced him to what he considered a proper size. When Adam awoke and saw all these chunks of flesh scattered around him, he cried, "O, Jehovah, why hast thou robbed me of my person?" Then Jehovah said: "Take these parts that I have cut off of thee, and carry them all over the earth, and drop them in every land; and wherever you drop them, there will your posterity dwell."

In all the races of the world are found traditions of the origin of man, none of which, it may be noted, agree with modern science and the theory of evolution. Some say he was created of water (from which the modern scientists say he did originate), and some claim he was made of earth. It seems rather natural that primitive man, looking upon the universe, should select these substances as his origin.

The Peruvians teach that the earth was originally peopled by four men and four women, who emerged from a cave near the city of Cuzco.

Among the North American Indians is found this simple belief: The earth, they say, is our universal mother, in whose womb man was created. The first beings crept

to the earth's surface by climbing up the roots of trees which hung from the entrance to nature's womb. Others say that the Great Spirit, as soon as these beings were matured, sent a deer, upon whose back they mounted, and were brought to daylight. And still other Indian traditions claim that the first man and woman tore their way out to the surface of the earth with their nails (Atherne Jones, "North American Indian Traditions;" Heckewelder's "Indian Nations").

The Egyptian sacred writers claim that man was made of mud, taken from the river Nile.

The Chinese book Fong-zen-tong says: "When the earth and Heaven were made, there was not as yet man or peoples. Then the god Nin-hoa moulded yellow earth, and of that made man."

Some of the old rabbis claim that Jehovah created Adam double—that is, he was both man and woman. They say that Adam and Eve were formed back to back, and that their separation was brought about by Jehovah's hewing them asunder with a hatchet.

Other rabbis say that when Jehovah concluded to provide a mate for Adam, that he simply drew a woman out of his side. It appears that Jehovah studied for some time as from what part of Adam's anatomy he should extract the woman; for, say the rabbis, he would not extract her from Adam's head lest she should be vain, nor from his mouth, lest she should be given to gossip; nor from his ears, lest she should be an eavesdropper; nor from his hands, lest she should prove meddlesome; nor from his feet, lest she should be a gadabout; nor

from his heart, lest she should be jealous; so finally Jehovah drew her from his side.

But alas! declare the rabbis, notwithstanding all these precautions, the woman exhibited every fault that Jehovah tried to guard against.

The rabbis say that Jehovah prepared a sumptuous wedding feast for Adam and Eve, the table for which was made of all manner of precious stones, and that each stone was a hundred ells in length and sixty ells wide, and that the dishes were of solid gold.

Jehovah himself doubtless sat at the head of the table, and gave the blushing bride, adorned in a fresh picked fig leaf, to the groom who was dressed in the same attire. Angels were seated along the sides of the immense table, which was loaded with food and wine brought from Paradise.

The Mussulman story of Eve's creation is that after Adam had eaten the bunch of grapes that Jehovah sent him for preaching so eloquent a sermon to the angels, that he laid down and took a nap; and while asleep Jehovah came to him and drew the woman from his left side. The woman Jehovah named Hava, because she was taken from one living (Haii), and he placed her by Adam's side. She was the perfect picture of Adam, say the Mussulman writers. It would seem natural that she should take after her only parent. Only her features, we are told, were more delicate than Adam's, her hair, which was divided into seven hundred locks, was longer, her form more slender and charming, her eyes softer,

and her voice more musical than that of the man that bore her.

While all this was taking place, Adam, in his deep sleep, and his stomach full of grape juice, was dreaming that he had a wife; and great was his delight, upon awakening, to find his dream materialized and lying by his side. He reached forth to take her dainty hand in his, and made an immediate offer of marriage; but Hava modestly withdrew her hand, and said, "Jehovah is my master, and I cannot give my hand to thee without his permission; and, moreover, it is not proper for a man to take a wife without making her a wedding present."

For the first bride on earth Hava appears to have been quite well posted.

Then Adam hunted up the angel Gabriel and had him go to Heaven to obtain Jehovah's permission to marry Hava. Gabriel returned with the message that if he would say twenty prayers for Mohammed, who was to be born in due time, that Jehovah would let him take the young maiden as his wife. Adam, it is needless to state, got down on his knees at once and offered up the required amount of prayers. Then Ridhwan, the porter of Paradise, brought to Adam the winged horse Meimun, and to Hava a light-footed she-camel; both animals being bred in Heaven. Gabriel assisted the happy couple to mount, and flew with them to Paradise, where they were greeted by the angels with shouts of "Hail, father and mother of Mohammed!" On one of the golden boulevards of Paradise had been erected in the midst of a beautiful garden a green silk tent, supported on golden

pillars, to receive the bride and groom, inside of which was a throne of gold for them to sit on. After resting a bit angels took the pair to the river that flows through Paradise and gave them a bath; then they were escorted to Jehovah's throne, who bade them welcome to Paradise, and told them they could live there.

"I have prepared you this garden for your home," said Jehovah; "In it you shall be protected from cold and heat, from hunger and thirst. Enjoy all that meets your eye, only of one fruit taste not. Beware how you break my command, and arm yourself against the subtlety of your foe, Eblis (Satan); he envies you, and stands by you seeking to destroy you, for through you was he cast out."

Thus the Mussulman story places the garden of Eden in Paradise.

The people of Madagascar believe that the first man was made of dust, and was placed in a garden, wherein everything for his happiness was provided. He had no evil passions, neither did he require food or drink; moreover the Creator had forbidden him to partake of these things. One day the Devil came to him, and pictured the sweetness of the apple, the lusciousness of the date, and the delicious juice of the orange. All this made the man's mouth water; he felt himself, for the first time in his life, to be hungry; until at last his appetite so overcame him that he devoured all the fruits the Devil offered him, and washed the meal down with water from the fountain flowing in the garden.

Nothing serious happened for several days; and then a pimple appeared on his leg. The pimple grew to a

large-sized tumor, and caused the man considerable pain. At the end of six months the tumor burst, and out stepped a beautiful little girl. What to do with her the man didn't know. But an angel soon came from Heaven, and told him to let her run around the garden until she grew to womanhood, and then marry her. This the man did, and thus started the human race.

Both Christian commentators, such as Eugubinus, and Jewish rabbis, have asserted that Adam was of both sexes.

The Rabbi Jeremiah Ben Eleazer declares that the verse found in Psalms cxxxix, which reads "Thou hast fashioned me behind and before," proves this, and that Jehovah made Adam with two faces, one male and one female, and a double body accordingly. At the proper time Jehovah as previously recorded split him in two.

Some of the rabbis declare that "Adam had two faces and one tail, and from the beginning he was both male and female, male on one side, female on the other; and that the parts were separated;" but the Talmudists claim that the only abnormal feature about Adam was that he had a tail, and that Jehovah cut it off and made Eve out of it.

With all these conflicting stories the theologians have surely had a hard time sifting out the true faith.

In the speech of Aristophanes, contained in the Symposium of Plato, an ancient legend is given, that says that in the beginning the earth was peopled by a race of beings called Androgynes, who had two heads, four arms and four legs, and two bodies, one male and one female.

They were powerful and proud, and finally attempted to build such high structures as would enable them to make their way to Heaven. The gods, determined to thwart their plans, but not wishing to destroy the race, asked Jupiter what they should do; Jupiter told them to go to earth and with a sword divide every creature into two parts. This they did, and thus began the human race.

The Hindoos have a legend that says the god Brahma, to whom was appointed the task of producing mankind, felt himself having violent pains; and at last both sides of his body burst open and from one side came a boy, and from the other a girl. They were taken to the island of Ceylon, where they grew up and married.

The Chinese have a legend that the goddess Amida started the race by sweating a number of male children out of her right arm-pit and an equal number of female children from her left arm-pit.

It seems strange to those who believe the Bible that anybody can accept such a silly story as this.

The story of Aaron's magic rod, as found in the Book of Exodus, is told in another chapter; but the original history of the rod has been left out of the Bible. The Rabbi Levi and other Jewish writers, as narrated in the works of Eisenmenger, record the ancient account regarding the origin of the rod. At the close of the seventh day, or Sabbath, immediately following the creation, after Jehovah had rested somewhat from his labors, he cut this rod from the Tree of the Knowledge of Good and Evil, to use as a staff while walking about the earth and looking over the work he had done the past week. Then,

after Jehovah had made Adam, he gave him the rod to keep. When Adam died he left the rod to Enoch, and Enoch gave it to Noah, and Noah gave it to Shem, and Shem gave it to Abraham, and Abraham gave it to Isaâc, and Isaac gave it to Jacob, who brought it to Egypt with him, and turned it over to his son Joseph. By this time the true origin of the rod had become forgotten, and Joseph thought it was nothing but an ordinary walking stick handed down from the days of his great-grandfather.

But Jethro, who was a mighty magician, came across it and discovered in the odd characters carved on the rod the mystic words of the God Jehovah himself. So he carefully preserved the rod until Moses appeared, and, perceiving by the power of his magic that Moses would need it, he gave it to him; and Moses in turn gave it to his brother Aaron.

It is therefore no wonder that Moses and Aaron could perform all manner of magic in the land of Egypt.

According to the Mussulman story Adam grew no whiskers until after the Fall. When his beard appeared on his face Adam was so mortified that he wept bitterly. He felt that his good looks were gone forever. Then Jehovah told him why it was he had concluded to have whiskers grow on men's faces, but not on women's. "The beard," said Jehovah, "is man's ornament on earth; it distinguishes him from feeble woman."

Jehovah's dislike of women is so intense that it is a wonder how he ever consented to have a son by one of them. The only reason he did, according to the divinely

inspired New Testament, was that there was no other way to raise a god with a body of flesh and blood, to be offered to himself in sacrifice.

Another Mussulman tradition says that when Adam fell out of Paradise (some of the ancients believed that he and Eve actually came tumbling down through the air) that he landed on the mountains in the island of Ceylon (being so large he naturally covered the whole range). There he remained, stupefied by his fearful fall, for a hundred years. Where Eve was all this time is not mentioned. When, at last, Adam came out of his stupor, he left his garment of fig leaves, made in Heaven, on what is known as Adam's Peak, in Ceylon. These leaves finally dried to dust, and the dust was scattered all over Ceylon, causing the fragrant spices and plants to spring up for which the place is famed.

The divinely inspired Book of Genesis declares that Jehovah drowned everybody on earth, save Noah and his family, in the flood. But the Rabbi Eliezer, who was also divinely inspired, has left us an account of the flood in which it is stated that Jehovah failed to exterminate all the wicked giants—the progeny of the angels and the daughters of men—and that a few escaped.

Other ancient rabbis tell the same story.

Rabbi Eliezer says that the giants sprang from the union of angels with the daughters of Cain, who, he declares, exposed their charms to the heavenly admirers by going about in immodest clothing. When Jehovah perceived that these angels were smitten with the enticing damsels he gave the angels bodies of flesh and blood.

Jehovah was doubtless curious at first to know what sort of a breed the cross would produce. But the offspring turned out to be a bad lot. They grew so big that they were a terror to ordinary humans; they also had ugly dispositions.

The manner in which the great giant Og escaped drowning is told in the Talmud. The story is that when Noah was leading a rhinoceros to the ark, that Og climbed on the animal's back and Noah was unable to dislodge him. The rhinoceroses, say the rabbis, were such huge beasts that the ark could not contain them; so Jehovah had Noah put a halter on the pair selected to be saved, and they went through the flood with their heads inside the ark, and their bodies swimming outside. Thus, on the back of the monster, Og rode in safety.

To give an idea of the size of an ordinary rhinoceros of that period, the Rabbi Jannai says that he once saw a baby rhinoceros on the banks of the Jordan only a day old, and that it was as big as Mount Tabor, the dimensions of which are forty miles. The neck of this infant, declares the rabbi, was three miles long, and its head half a mile. While he was gazing at the animal it dropped dung, and it choked up the River Jordan.

Other Jewish commentators, unable to explain what sort of a miracle it would require to have a hole in the ark large enough to take in the head of a rhinoceros, say that only the tip of the nose went in.

Some of the giants were so tall that the water, which, we are told, covered the highest mountains of earth, only came up to their waists. Jehovah cooked a large number

of these by causing the water surrounding them to become boiling hot, so that the flesh fell off their legs and the lower parts of their bodies. Others were so big and powerful that they covered the "windows of heaven" with their hands, so that Jehovah wasn't able to rain a drop in their neighborhood.

Thus did some of the giants escape the flood.

*"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God (angels) saw the daughters of men were fair; and they took them wives of all which they chose. * * * There were giants in the earth in those days; * * * when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old."*

This bare mention of the origin of these angelic half-breeds that are said to have once dwelt on earth is found in the Bible in its present form (Genesis, chapter vi). Other sacred writings are more explicit regarding these enormous creatures. The apocryphal Book of Enoch contains an interesting account of them. Why the theologians left this book out of the Bible is a mystery. It was accepted as divinely inspired by the early Christian Church, and, as Enoch wrote the book after he had left the earth and moved to Heaven, it would appear to be even more inspired than any other of the sacred scriptures. St. Jude, in the fourteenth verse of his epistle found in the New Testament refers to the Book of Enoch, and among the early Fathers such saints as Origen, Augustine, Clement of Alexandria, and several others recog-

nized it as inspired by Jehovah. Rabbinical writers as late as the thirteenth century also refer to it.

We are told that Jehovah took such a fancy to Enoch that he made him one of his chief angels. This is recorded in the Commentary on the Five Books of Moses, by Rabbi Menachem, as well as in other ancient writings. The name that Jehovah gave to Enoch, when he made an angel of him, was Metatron. He used to fly down to earth and talk to his old friends quite often. He must have created a sensation wandering around the old homestead, for he had grown to be the most monstrous of all the giants ever told of. The Rabbi Ishmael, to whom the angel Metatron—formerly Mr. Enoch—paid frequent visits, thus describes him: He (Enoch) was carried to Heaven in a chariot of fire by horses of fire; and when he entered into the presence of Jehovah, all the Sacred Beasts of Paradise (a description of some of which is found in Ezekiel, and also in the Book of Revelation), and all the holy angels recoiled five thousand three hundred and eighty miles at the smell of him, and cried aloud to Jehovah, "What a stink is come among us from one born of woman! Why is one who has fed on earthly food admitted into Heaven!"

It will be recalled, also, that Enoch had no time to take a bath or change his clothing when the chariot of flame came after him; doubtless therefore he did smell some.

Then, we are told, Jehovah called the Sacred Beasts and holy angels back, and told them not to worry, that

he proposed to fumigate Enoch, and then make him the biggest angel in Heaven.

And he did. The Rabbi Ishmael says that Enoch all at once expanded to such a size that it would take a man five hundred years to walk from his heel to the crown of his head. He gives his exact measure, as received from Enoch's own lips. He measured the same in thickness that he did in height. He was, declares Rabbi Ishmael, "seven hundred thousand times thousand miles in length and in breadth."

In figures this reads 700,000,000.

A man that could walk that distance in five hundred years could beat a modern telegram.

It was Enoch, says the authority quoted, that held the ladder upon which angels ascended and descended, as seen by Jacob in his sleep.

All the angels of Jehovah, who were the fathers of the giants, were big fellows, but there was none of them like unto Enoch.

Some of the stories told of the giants are so wonderful that it is strange they have not been preserved as part of the Christian faith. Their biographies are to be found among the Mussulmans and Oriental Christians. We are told it was a giant, named Gian ben Gian, that erected the pyramids of Egypt.

If the theologians had known of the great Chinese wall they might have claimed that it also was the single-handed work of Gian ben Gian.

Some of these giants had numerous arms and legs, and some possessed several heads. Jehovah provided animals

of like build upon which they rode. The giant Semendoun—whose father was an angel and his mother a good looking young Jewish girl—had an hundred arms. It was all his mother could do to handle him when a child. This giant married and had a son named Huschenk, who killed a giant with three heads, mounted on an animal with twelve legs. Jehovah created this species of animals—called Rakhsche—by crossing a crocodile with an hippopotamus. They fed on the flesh of snakes. It appears that some of the Jewish girls married to the angels gave birth to freaks, for we are told of a race called Mahisers, that had fishes' heads—like sharks. They were creatures of great ferocity. The giant Huschenk, having killed the giant with the three heads, and then having mounted the twelve-legged charger, went after the Mahisers and killed the whole tribe.

Among other strange creatures at this time, as told by the Mussulmans, was an immense bird called the Simorg. This bird was a particular friend of Jehovah's, and very religious. It spoke all languages.

CHAPTER IV.

IN THE writings of Eutychius, Patriarch of Alexandria, who lived in the tenth century, quotations are found from scriptural documents that are now lost concerning Noah and the flood.

With all his magic it appears that Jehovah has been unable to preserve some of his divinely inspired records.

Eutychius declares that Noah, when building the ark, made a bell of plane wood, about five feet high, which he sounded three times a day, at morning, noon, and evening, to warn the people that Jehovah was going to drown them.

"Before they entered the ark," says this holy father, "Noah and his sons went to the cave of Elcanuz, where lay the bodies of Adam, Seth, Cainan, Mahalaleel, Jared, Methuselah, and Lamech. He kissed his dead ancestors, and bore off the body of Adam, together with precious oblations. Shem bore gold; Ham took myrrh; and Japheth incense. Having gone forth, as they descended the Holy Mount they lifted their eyes to Paradise, which crowned it, and said, with tears, 'Farewell! Holy Paradise, Farewell!' and they kissed the stones and embraced the trees of the Holy Mount" (Selden edition of Eutychius, Patriarcha Alexandria, vol. 1, page 36).

Ibn Abbas, the Mussulman commentator, records that Noah, knowing nothing about shipbuilding, asked Jehovah what would be the proper shape of the ark, and also

what sort of wood to use. Jehovah told him to build the boat on the plan of a bird's belly, and to use teak wood. Jehovah had Noah plant a special teak tree for the work, which grew in twenty years to such a size that it furnished all the timber required (Chronicle of Tabari, page 108).

A great deal of confusion regarding the divinely inspired records has been caused, not only through losing many of the original revelations from Jehovah, but also by leaving out of the Bible apocryphal books still in existence. For instance, the account in Genesis (chapter iv, verse 15) says that Jehovah put a mark on Cain so that everybody would recognize him. The Book of Jasher tells us what the mark was—it was a horn, that grew out of Cain's forehead. We are further told that Lamech, who was well along in years before he became the father of any children, was blind in his old age. One day he was wandering through the woods, led by his boy Tubal-cain, when who should appear in the distance but Cain. When Tubal-cain saw Cain, with the horn sticking out of his forehead, he thought it was some wild animal, and became frightened, and cried to his father, who carried a bow and arrow, "Span thy bow and shoot!" This the old man did; and blind as he was he hit the mark and Cain fell dead.

The ancient rabbis are unanimous in supporting this account. It explains the words found in Genesis iv, verses 23 and 24: "And Lamech said unto his wives, Adah and Tillah, Hear my voice; ye wives of Lamech, harken unto my speech: for I have slain a man to my wounding, and

a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy-fold."

In the fifteenth verse of the chapter in Genesis quoted it says that Jehovah told Cain that if anybody should kill him vengeance would "be taken on him seven-fold."

Now when Lamech discovered he had killed Cain, who was, according to the record found in this same chapter of Genesis, his own great-great-great-great-great-grandfather, he smote his hands together so violently that he hit his own son Tubal-cain and killed him. This so enraged his wives that they plotted vengeance on him. But Lamech told them that if Cain should be avenged sevenfold, Lamech would be avenged seventy-fold. So the two women, Adah and Tillah, concluded it was best not to molest their husband.

The Book of Jasher says that in those days the young men did not want their wives to bear children, and the way they kept them sterile was by giving them large quantities of strong drink. Tillah, we are told, carried a steady jag until she became an old woman. Then she sobered up and gave birth to Tubal-cain and Naamah.

The Chronicle of Tabari says that Satan rode inside the ark during the forty days of the flood. The way he got in is as follows:

When Noah was herding the animals into the ark—one male and one female of each variety—the Devil caught hold of the jackass's tail, causing the creature to move along slowly. This made Noah impatient, and he shouted, "You cursed one, come in quick," meaning the

ass. When Noah discovered the Devil still clinging to the animal's tail, inside the ark, he said, "What right have you in here?"

"I have entered at your invitation," replied the Devil. "You said, 'Cursed one, come in'; I am the accursed one."

Doubtless Jehovah himself laughed at the joke.

The Chronicle of Tabari further gives this interesting information in natural history, which is another strong theological refutation of the theory of evolution:

"There left the ark two sorts of animals which had not entered it—the pig and the cat. These animals did not exist before the Deluge, and Jehovah created them in the ark because it became vile with animal and human filth, which caused a terrible stench. The persons in the ark, not being able to endure any longer the smell, complained to Noah. Then Noah passed his hand down the back of the elephant, and it evacuated a pair of pigs. The pigs ate all the filth which was in the ark, and the stench was no more."

The story of the creation of the cat follows. It seems that Jehovah, during the six days in which he made the universe out of nothing, created rats, but overlooked making any cats. So it happened that the pair of rats that Noah brought into the ark became a great nuisance.

"They ate the food, and befouled what they did not eat."

They bred so fast that the ark was overrun with them. "Then," says the Chronicle of Tabari, "the voyagers went to Noah, and said to him, You delivered us in our for-

mer trouble, but now we are plagued with rats, which gnaw our garments, eat our victuals, and cover everything with their filth. Then Noah passed his hand down the back of the lion, who sneezed, and a pair of cats leaped out of his nostrils. And the cats ate the rats."

It is to be hoped that the professors in the theological seminaries will read this narrative of the origin of the pigs and cats and teach it to the divinity students.

The Mussulman account of the planting of the vineyard from the juice of which Noah got drunk is somewhat different from the Genesis account; it says that Ham, and not his father, planted it. If this is true, Ham himself was the original cause of the curse Jehovah put upon him.

The account reads:

"When Ham had planted the vine, Satan watered it with the blood of a peacock; when it thrust forth leaves, he sprinkled it with the blood of an ape; when it formed grapes, he drenched it with the blood of a lion; when the grapes were ripe, he watered it with the blood of a swine. The vine, watered by the blood of these four animals, has assumed these characters. The first glass of wine makes a man animated, his vivacity great, his color is heightened. In this condition he is like the peacock. When the fumes of the liquor rise into his head, he is gay, and he leaps and gambols like an ape. When drunkenness takes possession of him, he is like a furious lion. When it is at its height he is like the swine; he falls and grovels on the ground, stretches himself out, and goes to

sleep" (Colin de Plancy, *Legendes de l'Ancient Testament*, page 121).

Noah drank a swine's worth of the stuff; the result of which, by command of the God Jehovah, Ham and his descendants became negroes; black slavery became a divinely ordained institution; a civil war took place in America several thousand years later; and lynchings of blacks is still a popular amusement.

The Chronicle of Tabari declares that Ham, for having laughed at his drunken and naked father, became black, and that the grapes he planted became purple. Originally all grapes were white.

One story is that Noah had a nurse, who, in the sight of Jehovah, was one of the most important personages in sacred history. Her name was Sambethe, and she was the first of the Sibyls, or female fortune-tellers.

Ham, even though he was cursed and made black, lived quite an eventful life after the flood. He was the only person living possessing the knowledge of magic. Prior to the flood there was a set of books on magic specially gotten up by Jehovah for the use of his magicians, which were in Ham's custody. Just before it started to rain, for safe keeping, Ham buried these books; and when the flood was over he exhumed them. With the knowledge contained in these books Ham could not only perform wonders, in spite of Jehovah's curse, but, it is stated, he even improved on the magic found in the books, and composed new magic of his own. Cerco d'Ascoli, in his "Commentary on the Sphere of Sacrabosco," says that he had personally seen one of the books on magic composed

by Ham, "which contained the elements and practice of necromancy."

Books on alchemy and conjuration of spirits existed among the Christians in the middle ages, which were claimed to have been written by Ham. They were accepted as divinely inspired. It seems a shame, when we realize how much of Jehovah's original religion has been lost or repudiated.

One of Jehovah's noted magicians was a descendant of Shem, named Saleh (or Salah). He doubtless possessed some of Ham's works on magic. Bare mention of his birth, found in Genesis, x, verse 24, and that he was an ancestor of Jesus' on his foster-father Joseph's side, as narrated in Luke iii, verse 35, is all that the Bible, in its present form, says of him. But his memory and deeds have, at least partly, been preserved in the Koran and other writings.

The Mussulmans claim that Saleh was chosen by Jehovah to convert the Thamudites. The Thamudites were cavemen, and dwelt among the rocks.

Now Saleh, though his parents were orthodox followers of Jehovah, was born among the Thamudites, and the people tried to turn him to their religion; but Saleh could not be turned. When he was a young man the Thamudites said, "He is young and inexperienced; when he is old, and grown wiser, he will adore our gods." But Saleh only preached Jehovah all the harder.

Finally, seeing that the Thamudites were determined to remain heathen, Jehovah lost all patience and told Saleh to go the limit—to tell the Thamudites that they must

either worship the God of Israel, or be exterminated. So Saleh issued a bull, in the name of Jehovah, to this effect:

But the Thamudites replied, "What miracle can you work, to prove that your mission is from Jehovah?"

Then said Saleh, "Oh, my people, a she-camel that shall come from Jehovah shall be to you for a sign. Let her go and eat on the earth, and do her no injury, that a terrible retribution fall not upon you." (Koran, Book of Sura.)

It seems that Saleh had asked what sort of a miracle they wanted to prove that Jehovah was a great god, and they had replied, "Bring out of a rock a camel with red hair, and a colt of a camel also with red hair; let them eat grass, and we will believe."

"That's easy," said Saleh, who evidently knew that Jehovah had droves of red-haired camels in Paradise; so he hunted a good sized rock and got down on his knees and prayed; and sure enough, in the presence of the assembled Thamudites, the rock groaned in pain, split asunder, and out stepped a red-haired camel with her red-haired foal, and they both began to eat grass.

Still the heathen Thamudites would not worship Jehovah. Then the camel went to the spring of living water that had for generations quenched the thirst of the people, and she drank it dry.

In a day or two the Thamudites went to Saleh and said:

"We must have water!"

Saleh replied, "The fountain shall flow one day for you, and one day for the camel."

So Jehovah put a spell on the spring, and it flowed according to Saleh's order.

One day the red-haired camel and her colt would get there early, and drink the spring dry; and it did not flow again till the next day, when the camel would stay away, and let the people drink.

But this arrangement was far from satisfactory to the natives. They wanted to drink every day, and not every other day, and, besides, the women often had some washing to do; so they soon began to hate the red-haired camel and her red-haired colt, and planned among themselves how to get rid of them. But Saleh threatened the people with dire calamity the day they harmed the camel, and the people, having witnessed Saleh's magic, were afraid of the threat. Then Jehovah came to Saleh and told him that a child would be born who would kill the camel.

"The slayer," said Jehovah, "will be a child with red hair and blue eyes."

This news Saleh told to the Thamudites, who immediately made investigation and found that ten women of their tribe would soon become mothers. Therefore they chose ten midwives to attend the ten women, with instructions to choke to death every red-headed youngster that appeared.

Now Jehovah had put a charm on these expectant mothers, so that every one of them gave birth to a red-headed, blue-eyed baby boy. The nurses got away with

nine of them all right, but the mother of the tenth, who was a wife of a chief of the tribe, saved hers. The way it happened is thus told :

The parents of the nine children that were killed at birth conceived a deadly hatred against Saleh, whom they declared was in league with the Devil, and that his magic power would be destroyed if they could slay him. They therefore determined to defy him; and when the time was come for the chief's wife to be delivered, the nine fathers of the nine dead babies assembled at the home of the chief and dragged the midwife off the premises the minute the child was born, which proved, like the others, to be a red-headed boy. So the child lived, and when he was eleven years old he became, we are told, "great and handsome."

This encouraged the fathers of the nine slaughtered babies to still further endeavor to carry out their designs against Saleh. They said :

"We will kill him outside the city, and returning, say we were elsewhere when he was killed."

So they went and hid themselves under a rock, just outside the city limits, and at a spot where Saleh was accustomed to wander in prayerful meditation. But Jehovah was on the track of the nine fathers of slaughtered babies, and no sooner were they seated in ambush under the projecting rock than he pushed it over on them and crushed them to death. The next day their corpses were discovered; and then the whole tribe of Thamudites became incensed. They said,

"Saleh has slain our children, and now he slays our men."

However, fearing Saleh himself, they concluded to tackle the camel. This was the chance for the red-haired boy to fulfill Jehovah's prediction. He went to the fountain where the camel was drinking, and with one kick he tumbled her over, and with another kick killed her. Then the colt, seeing what happened to its mother, lit out at a lickety-split gait, with the red-headed boy after it. Then Saleh, who had witnessed the proceedings, let off a cry that was heard for miles—

"The wrath of the God Jehovah is about to fall!" he yelled.

Hearing this threat the whole population went in pursuit of the colt and the boy; for Saleh said that if they brought the young camel back safe and sound, Jehovah might be induced to cool off to some extent.

Off toward the rock from which it and its mother had sprung fled the young camel, with the red-headed boy close on its heels; and it reached the rock just as it heard the shouts of the multitude in hot pursuit; and turning around, and facing the whole outfit, the colt gave three piercing cries and vanished into the rock.

The Thamudites came up and beat the rock, but it was no use. That young camel was safe in the arms of Jehovah.

Then said Saleh, who had joined the crowd, "The wrath of Jehovah is now on the way; prepare to receive it. Tomorrow your faces will become livid, the next day black, and the day after fiery red."

And the thing happened, just as Saleh said it would. The third day, with their faces like burning coals, the voice of Jehovah himself sounded like the roar of a million lions, and the heathen fell dead; all save a few converts that the holy man of God, Saleh, had made.

The Chronicle of Tabari informs us that the young camel that escaped into the rock, together with the ass that Balaam rode, are now in Heaven.

S. Baring-Gould, in his "Legends of the Patriarchs," tells us that certain Arabian historians give a still more wonderful account of the birth and mission of Saleh. It runs as follows: Djundu Ibn Omar was King of the Thamudites, with an army of seventy thousand soldiers. He had a palace cut out of the face of a rock, and his heathen high-priest, named Kanuch Ibn Abid, had one constructed the same way.

A great temple was built of rock, in which was an image of the Thamudite god. - This image had the head of a man, the neck of a bull, the body of a lion, and the feet of a horse.

(He somewhat resembled the animals seen by Jehovah's holy prophet, Ezekiel, an account of which appears in another chapter.)

The image was made of gold, and decorated with precious stones. One day as Kanuch, the high-priest, was saying his prayers in the temple to the gold idol with the head of a man and the neck of a bull and the feet of a horse, Jehovah, who had wandered in, put a spell upon him; and when he came out of it he saw the image lying prostrate on the floor, with its crown fallen from its head.

This so startled Kanuch that he fled to the king, who sent men to set up the image again and replace its crown.

But Kanuch, who suspected that Jehovah was the cause of the image's downfall, began to lose faith in his heathen god and refused to pray in the temple. The king thereupon sent two of his officers to cut off Kanuch's head. But Jehovah struck the officers with blindness just as they were about to execute Kanuch, and sent two angels, who transported him to a grotto filled with provisions and drink.

The king diligently searched for the high-priest, but could not find him, and finally, giving him up for lost, appointed a kinsman, by the name of Davud, to be high-priest. But after performing his new duties for three days Davud came to the king and reported that the image had again tumbled down on the floor and dropped its crown. Then the king had the image set up once more.

By this time the Devil had learned of the strange things being done in the temple, and hastened there and entered into the image of the heathen god, and, speaking through its mouth, exhorted everybody to beware of Jehovah, and to remain true to their heathen god.

Encouraged at hearing this Davud ordered a sacrifice of two fat bulls to be offered to the image; but no sooner were the animals led to the altar than one of them, enchanted by Jehovah, opened its mouth and cried:

"Will you sacrifice us to a heathen god? O Jehovah, do thou destroy this heathen nation!"

Then the bulls broke their halters and fled away. Men

on horseback pursued them, but it was no use. Jehovah hid the bulls where they could not be found.

Jehovah, before utterly annihilating the Thamudites, concluded to give them one more chance to renounce their own religion and become orthodox.

Jehovah is a very merciful god.

Now Kanuch's wife, whose name was Ragwah, had mourned continuously the disappearance of her husband. So Jehovah sent a bird from Paradise to conduct her to the cave where the angels had taken her husband. This bird was a raven, with a white head, a green back, purple feet, and a blue beak, and its eyes were made of sparkling gems. The rest of the body was black.

This species of crow is quite common in Heaven.

It was midnight when the celestial bird entered Ragwah's bedchamber, and the place was very dark; but the light from the raven's eyes lit up the room, and Ragwah, who lay there weeping, arose in astonishment at the sight. Then the bird opened its beak and said to the woman:

"Arise and follow me! Jehovah has seen thy tears, and will reunite thee to thy husband."

So she followed the raven, who flew before her, lighting the way with its sparkling eyes, and just before daybreak the two arrived at the grotto wherein Kanuch was concealed.

Then cried the raven, "Kanuch, open to thy wife."

Then the bird flew back to Heaven.

Nine months later Ragwah gave birth to the child Saleh, who, we are told, was the exact likeness of Seth,

the son of Adam, and who appeared with a halo on his brow, such as is seen on pictures of Jehovah's saints.

Soon after this event Kanuch died. Then the same bird of Paradise that had led Ragwah to the grotto appeared again, and led her and the child back to their old home. Saleh grew up in beauty and strength, a pride to the whole neighborhood.

When he became a young man a war was being waged between the Thamudites and the descendants of Ham, and the colored people were winning all the battles; so Jehovah had Saleh, wearing the halo on his head, suddenly appear on the battlefield and the tide turned, and the Thamudites routed the enemy.

This made Saleh popular with the people, but it filled the king with jealousy; so he had a number of assassins sent to take Saleh's life. However, no sooner would one of these come near to Saleh to kill him, than Jehovah caused his hands to wither and become powerless.

Finally Saleh converted enough heathen to build a temple to Jehovah. But one day the king surrounded the temple with his troops and swore he would put to death Saleh and his followers, unless a miracle was performed to prove that Jehovah was the real god. Saleh went to a date-tree that stood near and began to pray; and immediately all the leaves on the tree became snakes and scorpions that chased and bit the king and all his soldiers. At the same time two doves that made their home in the terrace of Jehovah's temple sang out:

"Believe in Saleh, he is a prophet and messenger of Jehovah!"

The king and his soldiers, who were bitten by the magic reptiles, were now stretched on the ground moaning in agony, their limbs all swollen, and about to die. This sight softened the heart of Saleh and he prayed to Jehovah to let up. Jehovah answered the prayer, and the snakes and scorpions immediately became date leaves again, and took their proper places on the tree. The men they had bitten also became well.

Still the king and his loyal followers refused to acknowledge Jehovah, and continued to worship their heathen god. This made Saleh angry, and he prayed to Jehovah to destroy them all.

But Jehovah was not yet ready for the massacre. His mercy still held out. So he sent an angel, who put Saleh, like the story of Rip Van Winkle, to sleep for twenty years. When he awoke he went to the temple he had built, thinking he had only slept for a night. But he found the temple destroyed, and all his converts dead or backslidden. He fell down on his face and wept. Then the angel Gabriel appeared, and said to him:

"Thou wert hasty in desiring the destruction of this people, therefore Jehovah hath withdrawn from thy life twenty years, which he has taken from thee in sleep. Now he sends thee precious relics wherewith to establish thy mission; to wit, Adam's shirt, Abel's sandals, Enoch's seal ring, Noah's sword, and Hud's staff."

The next day, as King Djundu and his brother Schihab, with the priests and princes, were leading a procession to the heathen temple, Saleh ran before them and stood in the doorway.

"Who art thou?" demanded the king, who did not recognize Saleh after his twenty years' sleep.

Then spoke Saleh: "I am Saleh, the messenger of the only true God, who preached to you twenty years ago, and showed you many signs and wonders, but you would not believe. And now once more I appear unto you to give you a proof of my mission. Ask what miracle I shall perform and it shall be done."

Then said the king, "Bring me here out of the rock a camel one hundred ells long, of every color under the sun, whose eyes are like lightning and whose feet are swifter than the wind."

Saleh said he would do this.

Then the heathen high-priest, Davud, who was standing by, said, "Let its fore-feet be golden and its hind-feet silver, its head of emerald and its ears of ruby. Let it bear on its hump a tent of silver, woven with gold threads and adorned with pearls, resting on four pillars of diamonds."

Saleh agreed to bring the animal forth according to the description given.

Then the king added, "And let it bring with it a foal like to its mother, just born, and running by her side; then will I believe in Jehovah, and in thee as his prophet."

"And wilt thou believe, too?" asked Saleh of the high-priest.

"Yes," answered Davud, "if she will give milk without being milked, cold in summer and warm in winter."

"And one thing more," spoke the king's brother Schi-hab, "the milk must heal the sick, enrich the poor, and

the camel must of its own accord go into every house and fill the pails with milk."

"Be it according to your will," said Saleh. "But I warn you—nobody must injure the camel, deprive it of its food or drink, attempt to ride it, or use it for any kind of labor."

Everybody agreeing to this proposition, Saleh lifted up his eyes and prayed to Jehovah.

"And," we are told, "the earth opened under his feet and a well of fragrant water gushed up, and poured over the rock, and the rock was rent," and out stepped the wonderful camel and her new-born foal, exactly filling the bill required by the heathen.

It was one of the most spectacular performances of magic recorded of Jehovah, and should find its place in the orthodox creeds. It almost equals Elijah's transportation to Heaven in a chariot of fire, drawn by celestial steeds of the same material.

At the sight of the camel, we are told the king fell on Saleh's neck, kissed him, confessed his faith in Jehovah, and was saved.

But his brother Schihab and the high priest Davud declared it was the work of the Devil.

It was hard in those days to decide whether it was Satan or Jehovah doing the tricks.

However, as the camel went about daily giving milk to the people—who only had to set their pails where the camel could straddle them, and the milk came of its own accord—many people became converted to Jehovah.

Moreover the camel, say the Mussulmans, never failed to say grace when she ate or drank.

But Schihab, the king's brother, still sticking to his heathen god, and plotting to overturn the king and occupy the throne himself, promised his beautiful daughter Rajan to whoever would kill the camel. So a young peasant named Kaddar, who had for a long while been smitten with the charms of the princess, armed himself with a big sword and went after the animal. He came upon her as she was saying grace, just prior to taking a drink of water; and with a stroke of his sword wounded the magic creature in the hock.

At once, under the charm of Jehovah, all nature—rocks, trees and streams—uttered a fearful cry. This frightened the would-be bridegroom of the beautiful Rajan so that he ran to the top of a mountain and screamed:

“Jehovah's curse on you, ye heathen people!”

He had immediately become a convert to Jehovah's religion.

During the excitement that followed Schihab seized the throne and proclaimed himself king, and threatened death to all who denied his authority. Everybody took the oath of allegiance to the new ruler but Saleh and King Djunda, who were obliged to make a hasty escape; but not before Saleh had pronounced a doom on the wicked heathen.

“Three days,” he cried, “are given you for repentance; after that ye shall all perish.”

The following day the faces of all the heathen turned

yellow, and wherever the wounded camel limped a spring of blood bubbled up out of the earth. On the second day all their faces turned blood-red, and on the third day they became as black as coals. That same evening a pair of scarlet wings grew on the camel, and she flew with her foal on her back to Paradise.

Then Jehovah rained down mountains of fire, as he had on Sodom; and Hell, which was in those days located under the flat earth, blew brimstone and sulphur flames through a great crack, and all the heathen became a heap of ashes.

Only Saleh, the prophet of Jehovah, and the converted King Djunda, were left alive.

(Those acquainted with Mussulman legends and scriptures will note that the only change made by the writer is in the use of "Jehovah" instead of "Allah" in reference to "God." However, it will be readily admitted, the Mussulman "Allah" and the Jewish Jehovah are in fact one and the same god. The Koran follows the old Jewish scriptures, starting with the creation of Adam, even to the acknowledgement of Jesus as a prophet.)

CHAPTER V.

I SAAC, the son of Abraham, lived to grow up and marry and raise a family. He had a son, called Jacob, who worked as a hired hand for a farmer named Laban. Laban had two daughters, Leah and Rachel. Rachel was the younger and best looking of the two, and Jacob naturally fell in love with her, and finally won her father's consent to marry her by promising to milk the cows and do all the chores for seven years without pay. The seven years up, Jacob demanded his bride, and Laban apparently prepared to fulfill his part of the contract. He gave a big wedding dinner, to which he invited all the men of the neighborhood, with the assurance that when they had all ate and drank their fill he would turn Rachel over to the groom.

In those days women did not attend these blowouts. The women did the work.

The wedding feast, as was the custom among these old-timers, lasted all day; the result being that when night came Jacob had imbibed so much of his father-in-law's wine that his brain was completely befuddled. Then Laban, who had kept sober, played a shrewd swindle on the tipsy groom; the outcome of which was that when Jacob came to his senses in the morning he found himself in possession of the elderly Leah instead of Rachel. He jumped into his overalls and started after Papa Laban with blood in his eye. But finally Laban smoothed

matters over by giving him Rachel also, upon condition that he worked on the farm for seven years more.

But Jacob never did learn to like Leah. This caused Jehovah to become friendly with Leah (Genesis xxix, verse 31). The consequence of this friendship was that Leah had a number of children, while Rachel had none.

This naturally made Rachel envious, so she followed the example of her grandmother, Sarah. Rachel owned a female slave, by the name of Bilhah, that her father had given to her as a wedding present. Now Jehovah had passed a law that turned all the children borne by a female slave over to the party that owned the slave. This looked better than nothing at all to Rachel, and she told Jacob so; the result was that two sons were born to her via Bilhah.

About this time Jehovah quit having anything more to do with Leah, and the stork ceased his regular visits. But Leah didn't propose to be outclassed by her sister Rachel. She, too, had a wedding present from her father—a chocolate blonde by the name of Zilpah. Jacob fell an easy victim to this second conspiracy, and Leah soon became the foster-mother of two mullatoes.

The morals of these holy men of old appear to have been somewhat shaky.

When Jehovah heard of all this his friendship for Leah came back; he had a talk with her, and she gave birth to two more sons and one daughter. This was more than Rachel could stand, and she complained bitterly to Jehovah the next time she met him. Her complaint softened his heart, so that Rachel at last had a

boy of her own, whom she called Joseph, who finally was sold by his half-brothers to some wandering Egyptian slave-dealers, and was taken down to Egypt, whither after a few years all the children of Israel (which was the name Jehovah gave to Jacob) followed, only to be finally captured and enslaved by the royalty and aristocracy of that land, in which dire condition they and their children's children spent an unhappy existence working in brick yards. They became such prolific breeders, and had "increased" so "abundantly," runs the inspired record, that Jehovah didn't know how to manage to get them out of Egypt. Pharaoh turned down all propositions to let them go.

Now there was a man among the Israelites by the name of Moses, who had a brother, Aaron, both of whom Jehovah enchanted, so that they became great magicians. Aaron had a charmed rod, and when he dropped this rod on the ground it turned into a snake; and then he would pick the snake up by the tail, and it became a rod again.

Moses could put his hand under his shirt, and when he took it out it was withered and white and leprous; then he would put it under his shirt again and pull it out healthy and strong.

Moses went to Pharaoh and worked some of his sorcery, and told him if he didn't let the children of Israel depart in peace he would do some conjuring that would put the whole population of Egypt out of commission. Pharaoh laughed. He sent for some of his own magicians, who were enchanted by the Egyptian gods, and they, too, threw their sticks on the ground and they be-

came snakes. Then Aaron threw down his stick, and, with the assistance of Jehovah, it turned into a monster snake and swallowed all the snakes conjured by the Egyptian magicians. This, of course, ended the performance, and, according to the inspired record, would have induced Pharaoh to let the children of Israel depart, only Jehovah immediately "hardened Pharaoh's heart."

Jehovah had hardly started his magic and he didn't propose to have the curtain rung down till the whole show was over. The most thrilling acts were yet to appear, with the final blood-curdling tragedy of Jehovah himself on a wild night-raid through Egypt butchering babies by the wholesale. Jehovah, before he got through, had vowed to make the Egyptian magicians look like pikers.

Leading up to this climax Jehovah tantalized Pharaoh and all his subjects with a fearful assortment of plagues. He turned the rivers and creeks into blood, and loaded Egypt so full of bullfrogs that they swarmed the people's bedchambers; and then Pharaoh's magicians did the same trick. Then Jehovah conjured a sorcery that baffled the Egyptians—he had Aaron smite the dust of the earth with his charmed stick, and it all turned into body lice. Pharaoh's magicians smote the earth, but they couldn't raise a louse. Jehovah walked off with the belt.

After this Pharaoh declared himself ready to surrender and let the children of Israel go—said he wouldn't suffer this way any longer for all the brick-makers on earth; but Jehovah "hardened his heart" again, so that he was ready to stand for another plague.

Jehovah was having the time of his life tormenting the heathen. He was setting a precedent for his priests to thereafter follow in handling heretics.

He tormented the Egyptians with myriads of flies, and even took his spite out on the Egyptian cattle; these poor beasts Jehovah tortured, we are told, with "a very grievous murrain," so that they died; and there was no society for the prevention of cruelty to animals to stop him.

Then Jehovah had Moses and Aaron shake a lot of ashes in the air, and everybody but the children of Israel became covered with boils. Even the Egyptian magicians caught them. Then he made it rain hail, and every Egyptian, and all their live stock, that was struck with this hail, immediately perished. After this Jehovah filled the country with great swarms of locusts. Then he had Moses stretch out his hand and thick darkness covered the land. Then he staged the last tragic act. It is the bloodiest tale ever narrated.

In the blackness of a starless midnight Jehovah strode through Egypt with a bludgeon in his fist and beat the brains out of the firstborn of every man and beast. The shrieks of mangled and dying infants—the death moans of the colts and kids and calves—were music in Jehovah's ears. The only way the children of Israel escaped the holocaust was because they had sprinkled their doors with plenty of fresh lamb's blood. By the dim light of the flame from his mouth Jehovah saw that blood on the doors and passed the Israelites by. Then he started them on their way to the Promised Land, assuring them that

when they reached there he would help them kill the natives, so they could take it for themselves.

But in the meantime he hardened Pharaoh's heart once more so that he gathered his army and gave chase. Pharaoh caught up with the escaping children of Israel just as they were about half way through the Red Sea. Jehovah had stood the waters up on end so that they could walk across. Pharaoh and his hosts plunged in after them. This was just the trap that Jehovah had set. The children of Israel had no more than climbed up the other side, with Pharaoh and his hosts strung along in the middle of the sea, than Jehovah let loose his hold on the waters and drowned the whole horde of Egyptians like so many rats,

All this is told in the inspired Book of Exodus, chapters vii to xiv, inclusive.

The Christian world to this day is largely indebted to Jehovah for its rules regarding civilized warfare.

In order to show them the way to the Promised Land, Jehovah had a pillar of cloud travel in front of them all day. When they journeyed after dark an angel went ahead with a lantern.

Their way lay through a barren country, and they would have starved if Jehovah hadn't sprinkled the land with prepared breakfast-food every night. When their stomachs revolted at a continuous diet of this preparation of Paradise peanut shells, Jehovah showered quails on them. When they were dry Moses would punch a rock with his walking-stick and fresh water rushed forth.

Jehovah stayed right by Moses during the entire trip, which lasted forty years.

They had many fights with heathen along the route. In one of these Jehovah had Moses hold up his hands, and as long as he held them up the children of Israel had the best of it; but when Moses grew weary and let his hands drop the heathen would win. Finally, finding that Jehovah lost out every time Moses collapsed, a couple of Israelites stood on each side of him and bolstered up his arms. By sundown Jehovah had annihilated the last heathen in sight.

After roaming about for three months the children of Israel finally came into the wilderness of Sinai, so called after the mountain of that name. Here Jehovah made a public exhibition of himself in fire and smoke and thunder and earthquake. He surrounded the mountain with a thick cloud, and gave warning that the first man or beast that broke through the cloud and gazed on his person would be stoned to death. Only Moses and his brother Aaron did Jehovah allow to climb to the top of the mountain, and then he only permitted Moses to see his hind parts. (Exodus, xxxiii, verse 23). There Jehovah gave to Moses divinely inspired laws to govern the people. Part of these laws he wrote with his finger on a piece of stone; the rest he whispered into Moses' ear.

The first of these laws commanded the Jews to never dare acknowledge any other god or gods except Jehovah.

The Christians, who have added two more gods to the list, send the Jews to Hell for obeying this law.

Another law that Jehovah gave made art a crime. He forbade the carving of any image of anything in Heaven, earth or sea.

Laws against murder and theft were given. However, these laws did not apply to killing and robbing the heathen.

Adultery, on the part of the woman, was a capital crime. With a man it was merely a misdemeanor, punishable by a light fine.

To covet your neighbor's property was an offense. The neighbor's wives were catalogued with his barnyard stock as property.

Jehovah was a Bourbon democrat in politics and made special laws governing chattel slavery. The traffic in home-grown slaves, as told in the divinely inspired record contained in Exodus xxi, verse 2, was limited to six years' ownership of the victim. However, if his master, out of the kindness of his heart and with an eye to business, had given him a wife, and she had borne children, then, says Jehovah, when he is set free the wife and children belong to the master, and the slave must wander off alone. If the poor fellow finds his love for his wife and little ones stronger than his desire for freedom, then the great and good Jehovah ordained a law by which the master stood the slave up against a barn door and bored a hole in his ear, and thereby the slave became his property forever. This

tender and humane law is found in Exodus xxi, verse 6, of the divinely inspired record.

The next law that Jehovah gave, as told in verse 7 of the same chapter and book, allowed a father to sell his daughter to anybody that had the price. In the same chapter, Jehovah commanded that if an ox gored a man or woman, said ox should be publicly taken out and executed. Like John Wesley and Cotton Mather, Jehovah was a firm believer in witchcraft. In Exodus xxii, verse 18, he orders them to be killed.

Along the road the children of Israel were traveling on their way to the Promised Land were fierce tribes of Hivites, Canaanites and Hittites. Jehovah scattered these with swarms of hornets. This was considered to be within the limits of civilized warfare.

The Israelites offered sacrifices to Jehovah of everything imaginable. Moses used up barrels of blood; he not only covered the altars, but also splattered the people with it. It was a sight to see them on their way back from prayer-meeting with their faces all streaked and the blood dripping down their shirt fronts.

Besides rams and goats and young bulls, Jehovah, as told in Exodus xxv of the inspired record, gave a list of other things he declared should be offered to him, viz.: "Gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate." Dolled up in all his jewelry,

and goat-hair, and red ram-skin, and badger-pelt, and properly greased with the oil and incense, Jehovah was some class. And then, what do you know about this?—Jehovah had them make a cute little box, all covered with fancy fixings, and in this box, locked up tight, Jehovah himself would take temporary abode! You see Jehovah could make himself big or little at will. Then Jehovah had them build an altar and stand it outside the box, to be kept smoking with the roasting flesh of animals. He also had a sign hung outside, to warn trespassers away, that read “Holiness to the Lord.” Anybody that tampered with the box was stoned to death. The box and the altar were perfumed every day with a special perfume.

Even with all this spectacular evidence in view some of the people, we are told, lost their faith in Jehovah, and so, during Moses’ absence, Aaron, who was somewhat of a sculptor, made them a gold calf to worship. They probably figured that the calf, even if it could do them no good, could do them no harm. When Jehovah discovered what had been done he fell into a fit of fury. Moses tried to quiet him down, but Jehovah cried: “Let me alone, Mose, that my wrath may wax hot against them, that I may consume them.” These are Jehovah’s words, as told in Exodus xxxii, verse 10. And sure enough, after Jehovah’s wrath had waxed awhile, it got good and hot. He deputed a number of priests—the sons of Levi—and ordered them to start a slaughter. They killed three thousand of the heretics. Centuries afterward Jehovah’s priests pulled off a similar slaughter

on St. Bartholomew's Day in Paris. Such is the power of example.

Finally Jehovah's wrath, that had waxed hot, cooled down, and he forgave the Israelites for making foolishness of him with their gold calf.

Jehovah laid down special laws regarding burnt sacrifices. He was very particular as to how his meat should be cooked. The divinely inspired record of Leviticus starts off the first chapter and devotes several more to telling how to broil animals so as to satisfy Jehovah's smell. The legs and inwards of the animal must be thoroughly washed by the priest. The "parts, the head, and the fat," had to go on the fire first. If the offering was a sheep, it had to be killed on the north side of the altar. Pigeons and other fowls had their necks wrung, and the feathers cast on the east side. Anybody, from a king to the common people, who had committed a crime, could square themselves with Jehovah if they would follow the proper directions in offering up a goat or sheep. For instance, if it was a ruler that had sinned, he used a male goat; if it was one of the common people a female sheep would do the work. Anybody versed in theology will realize how important these distinctions are.

Jehovah made strict rules regarding the style of clothing the priests should wear when officiating at sacrifices or other divine services. Also how they should trim their whiskers. Also he commanded them to cut out booze on these occasions.

Jehovah prepared a bill of fare, telling what kind of animals could be eaten, and what could not. He barred

pigs, camels and rabbits. Also eels and oysters. Among the birds he tabooed eagles, vultures, crows and owls. Locusts, beetles and grasshoppers were allowed on the menu. Worms and caterpillars were prohibited.

Jehovah gave the priests medical instructions in regard to scabs, boils, pimples and sore spots in general. The patient was immediately locked up long enough to discover whether his complaint was a case of leprosy, or only some ordinary variety of itch. If it was only the itch, an offering of lamb's blood mixed with oil would in time cure him; if it was leprosy there was no hope. It appears, as told in Leviticus xiv, verse 34, of the divinely inspired record, that Jehovah had an object in view regarding the fatal disease of leprosy that had been contracted in Egypt; he proposed to use it to plague the natives of the Promised Land, whom he had planned to drive out so he could turn over their country to the children of Israel.

Among the moral laws that Jehovah gave his people was one that forbade a young man from removing the clothing from his father, or any of his father's numerous wives or relatives. Such pranks as this had to be perpetrated on strangers. It was a crime for a Hebrew to cut his hair or shave. Any man or woman caught with a "familiar spirit" was stoned to death. If a woman committed adultery, Jehovah had her stoned to death. If she happened to be the daughter of a priest the offense was still worse—Jehovah ordered her burned (Leviticus xxi, verse 9). With the male population it was different. Jehovah said it was all right for a man to make a white-

slave of his own sister, if she failed to get a husband (Leviticus, xxi, verse 3).

Jehovah was exceedingly particular himself as to what sort of men should offer sacrifices to him. Any one that was blind, or lame, or had a pug nose, or corns, or bunions, or a finger gone, or a crooked back, or if he was too short, or too long, or was cross-eyed, or several other blemishes mentioned, could never offer up a goat to the glory of Jehovah. We find this divinely recorded in Leviticus, xxi, verses 16 to 21.

There was nothing made Jehovah so furious as to make fun of him. Blasphemy was a mortal crime to the god that sanctioned slavery and polygamy and murder. He had a young man whose mother was an Israelite and his father an Egyptian, stoned to death for this (Leviticus, xxiv, verses 10 to 14).

With Jehovah poverty was a felony. He ordered the poor to sell themselves to some master. He told the people if they would obey his laws, and worship him, and offer him plenty of sacrifices, he would help them kill off everybody that got in their way; but if they didn't do as he said he would wreak all manner of vengeance on them. Their enemies would defeat them in battle, and he would smite them with pestilence and disease.

Many of the ordinances given by Jehovah, especially regarding women, disclosing his justice and goodness and mercy, cannot be enlarged upon on account of the postal laws. Others can only be understood and appreciated by the learned doctors of divinity. For instance,

in Numbers v, verses 17 to 31 of the divinely inspired record, Jehovah told how a suspicious husband could determine whether his wife was true or not. He should take her to the priest, and the priest would have her take her bonnet off and sit down in front of the box in the tabernacle, inside of which was Jehovah himself. Then the priest made the woman swallow a quantity of holy water that he had specially prepared for the occasion. The floor of the tabernacle was conveniently covered with the mixture that he put in this water. It was evidently some sort of rough-on-rats, to judge from the effect it was likely to have on the defendant. We are informed that it made the water "bitter." If the dose made the woman sick, so that she swelled up, she was found guilty; if, however, she possessed a powerful enough digestion to get away with it, she was declared innocent. They generally swelled. Those found guilty were duly cursed by the priest; this, we are told, caused a "rot" to attack the woman's insides, from which she never recovered. An overdose of the holy water had nothing to do with the case; it was a miracle that did the work.

Finally the children of Israel drew near to the Promised Land; but finding it inhabited by mighty men and warriors, they doubted Jehovah's ability to turn it over to them. This made Jehovah's wrath wax so hot that he started in to wipe them all off the earth, save Moses and his family. As Moses' wife was a negro woman (Numbers xii, verse 1), this would have made the Israelites a race of mulattoes. But when Moses pointed out to Jehovah how the Egyptians, when they heard of it, would

have the laugh on him, Jehovah let his wrath wax somewhat cooler; so, as we are told in Numbers xiv, verses 28 to 33 of the divinely inspired record, he concluded to only kill off the men and women over twenty years of age, and let the young men and women live to enter the Promised Land. It was to carry out this threat that he made them wander forty years in the wilderness.

In regard to Sabbath observance Jehovah was the strictest sort of a Puritan. In Numbers xv, verses 32 to 36, we are told how he had a poor fellow stoned to death for gathering an armful of kindling wood one Saturday morning.

The priesthood, of which Aaron, the brother of Moses, was the head, did no work. They were supported, as they are today, by voluntary offerings. Anybody that refused to voluntarily contribute was put to death for heresy. Now they are consigned to Hell.

At one time a number of the people combined, and protested against the size of the offerings that they were forced to voluntarily contribute to feed the priests. Moses, with the help of Jehovah, settled the matter by causing the earth to open up and swallow them, with their women, children, horses, sheep and goats (Numbers xvi).

Among other good things that Jehovah ordained should go to the priests were the choice cuts of the beef and mutton that were offered as sacrifices. Also the first pick of the fruits, wine and oil. The fat, the inwards, the bones, and the tough parts of the animal were about all Jehovah got a smell of. The priests ate the rest.

In order to display his power and glory, as told in Numbers xxi, Jehovah once sent hordes of red-hot, blazing snakes among the people. When these snakes bit a man he usually died. Then Jehovah told Moses to make a big snake of brass and hang it on a pole. When one of Jehovah's fiery snakes bit a man or woman, all they had to do was to make a bee-line for Moses' brass snake on the pole. One look at the thing cured the snake bite. It seems a pity this brass snake couldn't have been preserved for future use in prohibition territory.

A remarkable occurrence at this period, as narrated in the divinely inspired record, was the experience that a man by the name of Balaam had with a lady donkey. It happened just after Jehovah had helped the Israelites massacre a tribe called Amorites, who, it seems, objected to the Israelites tearing up their country and ruining the crops. Balaam started on a journey to meet Balak, king of the tribe of Moabites. He did this against special orders from Jehovah. Jehovah stopped him on the way by having an angel, with a sword in his hand, stand in the middle of the road. Balaam could not see the angel, but the donkey could, and it startled her so that she balked up against a stone fence and mashed one of Balaam's legs. Balaam used his club, and, as the angel had moved a bit further down the road, the donkey started along once more. She didn't go far, however, before there again stood the angel, sword and all, at a narrow spot where there was no chance to dodge to right or left. The donkey was now so frightened that she completely collapsed. Balaam pounded her, but it was no use; she

wouldn't budge. Then Jehovah, who was hiding all the while behind a tree, enchanted the jenny so that she opened her mouth and told Balaam all about it. Then he put a charm on Balaam so that he, too, saw the angel. Then the angel talked to Balaam, and told him that if the donkey had tried to pass him he would have stuck his sword through Balaam, and let the donkey go on.

It was a close call for Balaam.

CHAPTER VI.

JEHOVAH was not always satisfied with the sacrifice of bulls and goats and sheep. Sometimes it required human beings to soothe his wrath. Isaac's escape from the altar was a rare exhibition of Jehovah's loving kindness. Others did not fare so well.

In the divinely inspired record of Second Samuel, chapter xxi, we are told that David offered up seven human beings in one lump to Jehovah, in order to insure a good crop that year. Five of these victims, according to the record, were the sons of Michal by a previous husband, Michal being one of David's wives at the time David sacrificed her sons to Jehovah. Her father, Saul, had taken her away from her first husband, and had given her to David (First Samuel, xviii, verse 27). Another instance told in the divinely inspired record of offering a human being to Jehovah is found in the eleventh chapter of Judges. A saint by the name of Jephthah killed his only daughter and roasted her body on a sacred altar. There were no lunatic asylums in those days. Other Jewish records bear testimony that human sacrifices to Jehovah were of common occurrence. Dr. Kalisch, the celebrated Jewish commentator, says, in his work on "Leviticus," Part I, page 385, that "the fact stands indisputable that human sacrifices offered to Jehovah were possible among the Hebrews long after the time of

Moses, without meeting a check or censure from the teachers and leaders of the nation." And on page 390 of the same book he says: "Pious men slaughtered human victims not to Moloch, nor to any other foreign deity, but to the national God, Jehovah." And in his "Religion of Israel," page 46, Jules Soury says: "Nothing is better established than the existence of human sacrifices among the Hebrews in honor of Jehovah, and that down to the time of Josiah, perhaps even until the return from the Babylonian captivity." According to the teachings of the learned theologians of the present day the climax of these bloody sacrifices to quiet the fury of Jehovah took place in Jerusalem, a little over 1900 years ago, when Jehovah had his own son, whom he had begotten of a virgin, offered up. However, we will reach this later in the history of this god.

The god Moloch, referred to by Dr. Kalish, was quite a prominent deity in those days. Where Moloch, as well as the other heathen gods, hailed from the inspired records do not state. However, as Jehovah created everything, he must have made these. Moloch became so great a god that at one time it was a close race as to whether he or Jehovah were the greatest. Finally Jehovah won out by a small majority.

King Solomon, who is recognized by all theologians as being the wisest creature that ever lived, as well as one of the most illustrious of the divinely inspired oracles, was once strongly in favor of Moloch, and erected a temple to him, "in the hill that is before Jerusalem." You will find an account of it in First Kings, eleventh

chapter. It appears that a number of Solomon's wives were members of Moloch's church, and Solomon thought it was wiser to worship Moloch than to be arguing all the time with his women folks over religion. Finally, however, Solomon quit the god Moloch and decided on Jehovah.

One thing in favor of Jehovah was that he was the best war god of the two. There is no record of Moloch ever recommending any such slaughter of men, women and children, and the debauching of innocent maidens, as accredited to Jehovah in the thirty-first chapter of Numbers. Moloch seemed to be satisfied with human sacrifices and did not care to make a white slave-herder of himself.

It appears, however, that about the only serious dispute between the religious doctrines of Moloch and Jehovah was in the manner of offering up human sacrifices. Moloch had his roasted in a brass oven, over a blazing furnace. Into this oven the naked bodies of the victims were flung alive by the holy priests. These victims were nearly always young girls. Jehovah took his roasted raw on a stone altar. This is the way he told Abraham to offer up Isaac, and this is the way he had Jephthah sacrifice his only daughter. He said he liked the smell of burning flesh—said it was a sweet savor to his nostrils. Shoving a live person into a brass oven and then closing the door, so that the fumes only escaped through a flue, as was the case with sacrifices offered to Moloch, didn't circulate as rich a smell as roasting them on a pile of stones in the open air.

Another ceremony that Jehovah recommended to his followers was cannibalism. In the fifth chapter of Ezekiel, verse 10, we read that "The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers." Doubtless the sons, being young and tender, were broiled and fried; while the old gents, being tough, were stewed. In Leviticus, chapter xxvi and verse 29, is found the following holy command: "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." In the inspired nineteenth chapter of Jeremiah, verse 9, Jehovah said, "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend." In Deuteronomy, chapter xxviii, verses 53-57, we read: "And thou shalt eat the fruit of thine own body, and the flesh of thy sons and thy daughters. * * * So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave; so that he will not give to any of them the flesh of his children whom he shall eat. * * * The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, * * * for she shall eat them." In Lamentations, fourth chapter and verse 10, it says: "The hands of the pitiful women have sodden (boiled) their own children." In the sixth chapter of the second book of Kings, verses 28-29, we find the story

how one woman cheated another woman out of a square meal. It reads: "And the king said unto her, What ail-eth thee? (the woman was hungry.) And she answered, This woman said unto me, Give thy son that we may eat him today, and we will eat my son tomorrow. So we boiled my son, and did eat him. And I said unto her the next day, Give thy son that we may eat him; and she hath hid her son."

Following these injunctions of Jehovah as a religious rite, some of the early Christians ate their own babies. Dr. Cave, in his "Primitive Christianity," Part Third, first chapter, says: "Epiphanius reports that the Gnostics (a sect of primitive Christians) at their meetings were wont to take an infant begotten in their promiscuous mixtures, and, beating it in a mortar, to season it with honey and pepper and some other spices and perfumes to make it palatable, and then like swine or dogs to devour it, and then to conclude all with prayer."

The law regarding divorce, as laid down by Jehovah, was very simple, so far as the male population was concerned. As Jehovah classed the females along with the cows and sheep and goats, and as he allowed a man to have as many wives as he could afford, no divorce law was needed for the women. When a man, said Jehovah, wanted to get rid of one of his wives because she found "no favor in his eyes," then all he had to do was to write her "a bill of divorcement, and give it in her hand, and send her out of his house (Deuteronomy, xxiv, verse 1)."

A very handy law—for the men. No need of a law-

yer, no expense or delay of court proceedings. With this bill of divorcement in her possession, says the following verse of the same inspired book and chapter, all the woman had to do was to hunt another man and live with him. No matter by how many husbands she had children, they all belonged to the father.

The thirty-first chapter of the divinely inspired book of Numbers, already referred to, is especially cherished by the war-lords of the world and the owners of the Colorado coal mines. Here Jehovah lays down the rules of civilized warfare for all time to come, for, we are told, in the twenty-first verse of this chapter and book, "This is the ordinance of the law which the Lord commanded Moses." Starting with the second verse, Jehovah tells the children of Israel, by way of vengeance, to go out and slaughter the tribe of Midianites. With Jehovah's help the Israelites killed all the adult male Midianites, but spared the women and children. These, says the ninth verse, they took as captives, together with all the live stock and personal property belonging to the Midianites. Then they set fire to all the houses and buildings of the Midianites and came back to Moses with the booty. When Moses—who, we are told, was the meekest man that ever lived—saw that the women and mothers of male babies were spared, he flew into a passion.

"What good are these old ladies?" said he, "and what do we want of male Midianite babies, to grow up and become the enemies of Jehovah and his chosen people? Kill the whole outfit, except the maidens. We can use these."

The chosen people acted accordingly, and then, as told from verses 25 to 47 of this chapter, Jehovah gave full directions as to how the maidens, the livestock, and the personal property should be divided. Jehovah got the largest part of the maidens, as well as the rest of the booty. The priests took charge of his share.

In the twenty-first chapter of Deuteronomy, verses 10 to 14, Jehovah tells how his followers should handle one of the maidens captured from the heathen. In the first place, says Jehovah, take her home and "shave her head" and "pare her nails." This latter is so she could not scratch. Then she is ordered to discard her heathen raiment. As nothing is said as to what she should then wear, it is presumed that she went naked until converted to the orthodox faith. Then, out of his mercy and loving kindness, Jehovah allowed the maiden to mourn for a month the loss of her heathen parents that he had slaughtered before her eyes. After that she became the wife of her captor. On account of the way she had been "humbled"—shaving her head and cutting to the quick her finger and toe nails—this captive maiden was granted a special privilege: her husband could neither sell her outright nor "make merchandise of her."

Jehovah was strict in regard to the law of primogeniture. In the fifteenth verse of the chapter quoted he declares that the firstborn son of a man's first wife shall inherit his estate, even if the man loves his other wives and hates the first one. However, says Jehovah, verses 18 to 21 of this chapter, if the boy turns out bad the neighbors are called in and the boy is stoned to death.

In the twenty-second chapter of the divinely inspired book of Deuteronomy, verses 13 to 21, Jehovah says that if a man charges that his bride is not a virgin, and she be proven innocent, the man shall be made to pay a fine of a "hundred shekels" to the girl's father. If, on the other hand the bride be found guilty, she shall be stoned to death. Jehovah makes no mention about inquiring into the man's record previous to his marriage.

In passing it may be remarked that marriage ceremonies were performed in those days by the groom turning over to his father-in-law a certain number of goats, for which he received a bill of sale for the bride. Jehovah's marriage law, like his divorce law, was nicely arranged for the convenience of the men.

In the twenty-fifth chapter of the divinely inspired book of Deuteronomy, verse 11, Jehovah gave rules regarding slugging matches and duels. They must be allowed to go on to a finish, with no interference from outsiders. If a wife of one of the contestants, who is getting the worst of it, helps her husband as best she knows how, Jehovah orders her hand to be chopped off with an axe.

Jehovah closes the twenty-seventh chapter of his divinely inspired record of Deuteronomy with a curse on those who do not obey all the laws he has made. The next chapter details the rewards and punishments decreed. He threatened unbelievers and transgressors with an itch that couldn't be cured; with insanity and blindness; that he would cause their wives to become harlots, and all their cattle to die; he said he would cover them

with the botch from head to foot, and have their sons and daughters sold into slavery; also that they should eat their own children. Every disease, plague and pestilence known to the medical profession of that day were threatened to overtake them. If a hungry Hebrew dined on a piece of pork he was given the whole dose at once.

An instance of Jehovah's jealousy and fury is told in the inspired book of Numbers, xxv. It happened when the Israelites were stopping at a place called Shittim. Here the Israelites not only courted the captivating daughters of the natives, but they also went to prayer meeting with them and worshiped heathen gods. Jehovah waited until his wrath waxed over the boiling point and then lit in. He first had Moses hang all the heads of the Jewish leading families. He had them hung, we are told, "against the sun," where he could get a good look at them. Then he had Moses kill everybody who had attended these heathen services. Then he sent a plague that carried away twenty-four thousand. There was a young Jew by the name of Zimri that had fallen in love with a heathen girl by the name of Cozbi, and had brought her to his home. A priest by the name of Phinehas, who was a grandson of Aaron, armed himself with a long spike and went to where the groom and his heathen bride were living. He first stuck his spike through the man, and as soon as he was out of the way, this holy man of God ripped open the woman's belly and watched her die. This tickled Jehovah so that his wrath cooled down a bit and he stopped the plague. If it had not have been for the gallant deed of Phinehas, says Jehovah,

in the eleventh verse of the book and chapter quoted, he would have consumed every Israelite with his plague.

The Jews, in the hands of Jehovah, have had many a narrow escape from utter extinction.

The Christians, up to within recent years, and even now in Russia, have faithfully patterned after Jehovah's method of handling the Jews, at the time they resided in Shittim.

At the age of one hundred and twenty years, and without ever entering the Promised Land, Moses died, and Jehovah chose a man by the name of Joshua to take his place. Joshua was the greatest military genius that history or legend records. With Jehovah's help he waded through blood and slaughter into the Promised Land. "As I was with Moses," said Jehovah to Joshua, "so I will be with thee."

The River Jordan lay between the Israelites and a city called Jericho, which was strongly fortified by the heathen that lived there. Joshua and his army had no boats, and there was no bridge across the stream; so Jehovah worked the same magic on the River Jordan that he did on the Red Sea; he caused the waters to stand up in a heap on their ends (Joshua iii, verses 13 to 17), and General Joshua, mounted on a blooded burro, led his valiant hosts of Hebrews across, and up to the walls of Jericho. At the head of the procession marched a company of priests bearing the ark, as the box was called, inside of which, cuddled up in a corner, was the great Jehovah himself.

At the gates of the heathen city Joshua met an armed angel, who was an officer in one of Jehovah's celestial

regiments (Joshua, v, verses 13-14). Then Jehovah tore down the walls of Jericho so that Joshua and his army could walk in.

The process was very simple. Seven priests marched around the town seven times, blowing trumpets made of rams' horns. They carried with them the box containing Jehovah. It took a week to complete the enchantment. Then all the Israelites, as commanded by General Joshua, let off a terrific yell, and the walls of the city fell down. In marched the conquering army, and Jehovah ordered Joshua to immediately slaughter every man, woman and child, except a woman that kept a house in the tenderloin, by the name of Rahab. She, together with the inmates of her house, Jehovah spared. He did this because the woman had turned traitor to her own people and aided some Hebrew spies. Jehovah also had Joshua kill all the cattle. This was to make the victory still more bloody. Then he had the city burned to the ground. All this is found divinely recorded in the sixth chapter of Joshua.

No sooner, however, had the Israelites began rejoicing over their great victory, than a man among them by the name of Achan did something or other that made Jehovah again lose his temper. What the character of the sin was is not made clear. Maybe he was whistling a tune, of making some sort of a racket, near the box that contained Jehovah. Or maybe he was flirting with a heathen girl. Anyhow, Jehovah had some heathen in the neighborhood kill a number of Israelites on account of it. The trouble was finally settled by Jehovah having the culprit,

together with his wife and children, stoned to death. Then Jehovah turned "from the fierceness of his anger," and once more quieted down in his box. A full account of this can be found in the divinely inspired seventh chapter of Joshua.

Shortly after this General Joshua led his army against two more heathen cities, Ai and Bethel. With Jehovah's help he had no trouble killing all the inhabitants, the women and babies included. This time Jehovah let the Israelites keep the cattle for themselves. He had General Joshua hang the heathen king of Ai on a tree for resisting his chosen people. In honor of this victory General Joshua built a stone altar and offered up some choice mutton to Jehovah.

One tribe of heathen, called Gibeonites, surrendered to General Joshua without putting up any fight. For this Jehovah rewarded them by not having them all slaughtered. He merely doomed them and their children to chattel slavery. This is another remarkable instance of Jehovah's mercy. An account of it is found in the ninth chapter of Joshua. In the tenth chapter of this divinely inspired record we are told that the kings of five heathen tribes combined to resist General Joshua. With Jehovah's help Joshua killed all the men, women and children of the five tribes. He hung the five kings on five trees. Joshua did all this in one day. It was the longest day on record. It was twice as long as an ordinary day, for, we are told in the divinely inspired account of the battle (Joshua, x), that, when along late in the afternoon Joshua saw that he would be unable to complete the

slaughter before dark, he ran to the box that Jehovah was in and persuaded Jehovah to make the sun stand still till he got through. "So," declares the thirteenth verse of this chapter, "the sun stood still in the midst of Heaven, and hasted not to go down about a whole day." In those days, be it remembered, the earth was flat, and floated on the ocean, and the sun and moon and all the stars went around it every twenty-four hours.

From that on it was one continuous story of brilliant victories for General Joshua. He slaughtered tribe after tribe and hung kings by the score. He ran across a remnant of the giants, that were bred when the angels came to earth and married the daughters of men, that had somehow escaped drowning in the flood. This is found in Joshua xii, verse 4. How Jehovah missed killing them is explained in another chapter. He swore he would drown the last of them, and he thought he had. However, they are gone now. A few of the species spared would have made an interesting study.

Finally the children of Israel conquered the Promised Land and took possession. They landed there rich in cattle and gold and silver that they had taken from the natives. General Joshua divided the spoils among the people, and, at the age of one hundred and ten, with his sword by his side and decorated with gold medals, this wonderful warrior of Jehovah's died.

By this time a multitude of other gods, besides Jehovah, had sprung into existence. Two of these gods, says the second chapter of the divinely inspired book of Judges, were Baal and Ashtaroth. These gods offered such in-

duancements that the children of Israel deserted Jehovah for them.

It was a case of economic determinism. Baal and Ash-taroath did not require such vast quantities of veal and mutton offered to them, to keep them in good humor, as did the god Jehovah. This, however, is easily explained. The whole tribe of Levi, numbering about one-tenth of the Hebrew population, had been dedicated to the priesthood by Jehovah, and every male Levite became an ordained priest. This vast horde of priests received all the choice cuts of the animals sacrificed to Jehovah, and they were all good livers, and raised large families. This necessitated a great number of offerings—especially of “firstborn lambs, without spot or blemish.” It kept the rest of the Jews poor and hungry dividing up their best meat with the priests.

Baal and Ashtaroth had a comparatively small number of priests, and therefore only a few animals were sacrificed to them; and so the Jews naturally took to the cheapest gods on the market. Of course this made the jealous Jehovah angry, and he punished the Jews by letting their enemies overcome them, selling them into slavery, and other like punishments, as told in the second and third chapters of Judges.

In this way Jehovah brought them back again to his fold.

There were so many heathen around about them, who objected to having their lands and personal property taken away at Jehovah’s command, that the children of Israel were at war continually. One particular tribe of heathen

—the Philistines—was especially hard to overcome. In spite of all Jehovah could do the Jews could neither kill them off, nor make them vacate their property.

There was at this time an Israelite by the name of Manoah, who had a wife that had borne him no children. Jehovah selected one of his best looking male angels, and told him to go down to earth and get acquainted with the woman; and the angel did as Jehovah commanded. Dressed in his best snowy-white suit, with a guitar in his hand and a gold hat on his head, the angel found the woman sitting alone on the grass in a secluded spot, listening to the brook that babbled by, and the birds singing in the trees.

“Her husband,” states the thirteenth chapter and ninth verse of the divinely inspired Book of Judges, “was not with her.”

Suddenly, above the warble of the birds, trilled the soft, seductive strains of the angelic guitar, strung with catgut, such as only heaven-bred cats possess. The angel played the serenades suited for the occasion. He played till the sun went down behind the western hills, and the twinkling stars came out, and the silvery moon floated among the shadowy clouds. And then he came and sat beside Manoah’s childless wife, and, like the celestials that appeared once unto Sarah, told her, before he left, that she would become a mother, and that her child would be the greatest physical wonder ever born. And in due time it all came to pass, and the woman gave birth to a boy, and called him Samson.

For size and strength Samson, when he grew to man-

hood, beat any human being Jehovah had ever produced on earth, and his hide was so tough that no Philistine could stick a spear into it. He could pick up a lion and tear him to pieces with his left hand. One day he went to a town called Ashkelon and killed thirty men with one blow of his fist. He ran down a pack of three hundred foxes, gathered them all in his arms and tied their tails together in pairs. He then fastened firebrands between each pair of the foxes' tails and turned them loose. They ran into a cornfield owned by a Philistine farmer and burned up the whole crop. For revenge a mob of Philistines, numbering seven hundred, caught Samson's wife and father-in-law and burned them at the stake. Samson chased the mob and caught them, and choked them all to death. Then the Philistines gathered a thousand of their strongest men and went after Samson. Samson killed them all with the jawbone of an ass. When he got through with the job Samson was so thirsty that he thought he was going to die. Jehovah, who was standing by, scooped a hole in the donkey's jawbone, that Samson still held in his hand, and caused a spring of cold water to gush forth.

One day Samson went to a city called Gaza, and wandered into the red-light district. It was a walled city, and the only way to get in or out was through a pair of massive brass gates. When the police learned that Samson was in town they locked the gates and vowed they would catch him in the morning. Samson, however, awoke at midnight, and concluded to start for home. When he came to the locked gates he pulled them up, to-

gether with the granite posts to which they were hinged, and carried them to the top of a mountain. The gates weighed about four thousand pounds each.

It was Samson's love for the ladies that brought him to an untimely end. A Philistine woman of easy virtue, by the name of Delilah, induced Samson to tell her the cause of his marvelous strength. It all lay in his hair. The woman lullabyed Samson to sleep and had a barber trim his locks. When Samson awoke he was as weak as a child. The Philistines bound him with fetters of brass, gouged out his eyes, and put him in prison.

Then they concluded that Samson would make a fine sacrifice to offer to their god, Dagon. So they held a prayer meeting at Dagon's temple and brought Samson there. The place was crowded with worshipers. At the proper time a boy, who was in charge of the weak, blind, and bound ex-champion of Israel, was told to bring the captive to a platform and make him dance to amuse the congregation. On the way Samson induced the boy to let him rest a moment against one of the stone pillars of the temple. Unknown to the boy, Jehovah was hiding behind the pillar. Samson whispered a word in Jehovah's ear. The result was that Samson tumbled down the immense stone structure on the heads of the people. The whole congregation, numbering several thousand, together with Samson himself, were crushed to death. Only Jehovah escaped unhurt.

These facts regarding Samson's career are found in the inspired book of Judges, chapters xiii to xvi, inclusive.

CHAPTER VII.

ONE of the most remarkable episodes in the adventures of Jehovah, as recorded in the inspired fourth chapter of the first book of Samuel, was when the Philistines stole him. It was at a time when the Israelites and Philistines were at war, and the Israelites, during a battle, carried the ark containing Jehovah to the front ranks of the fray. In spite of this precaution, however, the Philistines won the day, and, among the spoils, seized the ark, and brought it, with Jehovah inside, to their own church, and placed it in front of the Philistine god, called Damon, who was made of stone. When the stone god Damon saw the wooden box containing the god Jehovah he fell flat on his face. The Philistines set Damon up again, and Damon's hands and head dropped off—he had no legs—and nothing was left but his stump. Upon this the Philistines became afraid of the ark of Jehovah and removed it to a town called Gath. Jehovah immediately afflicted all the men of Gath with emerods (piles). Then the Philistines removed the ark to a place called Ekron. The natives, however, loudly protested against locating Jehovah in their vicinity, as they felt sure the God of Israel would plague them. He did. He plagued a large number to death, sent emerods on the rest, and overran the place with mice. By this time the Philistines realized they had an elephant on their hands. They called all their priests and magicians together, and,

after due deliberation, the priests and magicians ordered the Philistines to first make golden images of both the mice and the emerods; then to construct a cart, and to hitch two milch cows to it; then load the ark on the cart, and place the gold images of mice and emerods beside the ark, and turn the outfit loose.

It worked fine. Jehovah, from inside the box, charmed the cows, and they went straight to a place called Bethshemesh, where some of Jehovah's priests were located. The priests of Jehovah received the ark with great rejoicings and had some young goats sacrificed to Jehovah. The gold images they put in their pockets, and the Philistines were not troubled with mice and piles any longer.

Then, we are told, a terrible tragedy took place. A number of Bethshemites, through curiosity, peeped into the little hole in the ark to see if Jehovah had stood the trip all right. This so angered Jehovah that he slew fifty thousand with one stroke of his magic. Finally an inhabitant of a place called Kirjathjearim, a Hebrew farmer by the name of Abinadab, who lived in seclusion on the top of a hill, got possession of Jehovah and his ark and hid it in his cabin. Abinadab had a son by the name of Eleazar, whom he first sanctified, and then put him in charge of the ark. There Jehovah remained for twenty years, during which time the Israelites could find no trace of him. The result was that the Philistines raided the Israelites and devoured their flocks whenever they took a notion to do so.

There was a man of Israel at that time by the name

of Samuel, who was a mighty magician, and, in the days before the Philistines stole him, an intimate friend of Jehovah's. Samuel was raised by a priest named Eli, who had two sons that were killed by Jehovah for not offering him sacrifices in the proper manner. Eli and Samuel lived in the church building where Jehovah and his ark were kept, and, when a child, Samuel slept in a cot placed beside the ark. One night Jehovah awoke Samuel by whispering in his ear. Samuel first thought it was Eli, who slept over in the nuns' apartment, and he ran over to Eli's bed and asked him what he wanted. Eli told Samuel he must have been dreaming, that he had not called him, and told him to go back to his cot and go to sleep. But no sooner had Samuel crept into his cot than he heard the voice again calling him by name, so once more he went and told Eli. This happened three times in the night; and then Eli knew it was Jehovah that was doing the talking through the hole in his box, and that Samuel had been divinely chosen to be a great soothsayer.

So, when Samuel grew up, tormented as they were by the Philistines and not knowing where in the world their god was, the Israelites, who had been worshiping a god by the name of Ashtaroth during Jehovah's absence, looked to Samuel to help them out. This was just what Samuel had been waiting for. He butchered a sucking lamb, and after laying aside the choice cuts for himself, offered the rest to Jehovah.

In the second chapter, verses 13 and 14, of the divinely inspired record of First Samuel, explicit directions are

given as to how much meat the priest should take when an animal was offered to Jehovah. It reads: "When any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he stuck it into the pan, or kettle, or caldron, or pot: all that the fleshhook brought up the priest took for himself."

As soon as Samuel had offered up the lamb the fortunes of the Israelites changed for the better. They went to battle with the Philistines and defeated them and drove them out of the country. Jehovah had Eleazar bring the ark from the cabin on the hilltop, and Eleazar was made a high priest. Samuel served as Jehovah's judge over Israel and held the job till he became so old he could not attend to it; then he turned it over to two of his sons, whose names were Joel and Abiah.

But these sons of Samuel were not popular with the Israelites, and they demanded a king to rule over them. So Samuel went to Jehovah's box and talked the matter over with him.

Jehovah told Samuel how a king, once in power, would despoil the people. But the people insisted on trying a king—said he couldn't make matters any worse than they had been under Jehovah and his priests; and finally Jehovah consented to let them have one, and ordered Samuel to bring forth a man by the name of Saul, rub oil in his hair and whiskers, and kiss him and proclaim him Saul the First, King of Israel.

This done, Saul immediately began to array himself in royal style. He raised an army, surrounded himself with

servants, filled his cellars with meat and wine, and started a harem. In fact, so far as his limited means allowed, he acted just like divinely ordained kings do today.

But Saul did not make the sort of a ruler that suited Jehovah. As a warrior he was a failure, which alone was enough to discredit him.

There was a young Israelite, a shepherd, by the name of David, that took Jehovah's fancy. One day David split the skull of one of the escaped giants, by the name of Goliath, with a slingshot.

"That's the boy for me," said Jehovah.

Saul soon became suspicious and tried to kill David: but David was under Jehovah's protection and escaped.

Finally Saul died, and part of the Israelites, the tribe of Judah, made David their king. The rest of the Israelites made Ishbosheth, Saul's son, their king. This started a civil war. David and his tribe, however, having possession of the box with Jehovah inside, defeated and slew his enemies and was finally made King of Israel.

Jehovah learned to like David above all the Israelites he had ever created. He was a man after Jehovah's own heart. He was not only a first-class soldier, but also the leading white-slaver of his day. Whenever King David saw a young woman that attracted him, he took her. He sanctified himself by offering more sacrifices than anybody had ever offered before. In these sacrifices King David not only used goats and sheep, but also, as previously narrated, human beings.

The theologians of today recognize David as one of the saintliest souls that ever lived.

Only once was Jehovah seriously displeased with him. That was when David, having become enamored of the wife of a man by the name of Uriah, who was well liked himself by Jehovah, saw no way to obtain peaceable possession of the woman but by having her husband killed. This he did. Jehovah did not think it was a square deal, and told David so.

"Didn't I give thee thy master's house and thy master's wives (Jehovah had turned over to David all of Saul's wives) into thy bosom, and wouldn't I have given thee as many more women as you could ask for," said Jehovah (Second Samuel, xii, verse 8), "and now I propose to punish you."

And he did. As an act of divine justice it stands in a class all by itself. The punishment inflicted on David has no parallel in the court records of the world. It all fell on the innocent women that this holy king had dragged into his harem. You can read it in the twelfth chapter of Second Samuel, verse eleven. The followers of the god Jehovah, that make our laws, have forbidden language such as therein contained, to pass through the mails. It is considered too immoral to be printed, except in the "Word of God."

Outside of his fighting qualities, his offering up of human sacrifices and his lust for women, there is nothing remarkably religious recorded of David. A collection of psalms—some beautiful, and others brutal in expression—have been accredited to him. These, assert present-day scholars, are found by research to have been written by poets in the days of the Maccabees. David did

not write them. His literary attainments were probably about the same as Sitting Bull's.

One more episode in King David's reign is worthy of passing notice. It is recorded in the last chapter of Second Samuel. Jehovah ordered David to take a census of the Israelites. This, to the best of his ability, David did. Jehovah glanced over the report, and for some reason it made him angry. He evidently concluded the Israelites were becoming too numerous, for, we are told, he killed seventy thousand of them.

David lived to be an old man "stricken in years." He became a physical wreck. His fast life had completely sapped his blood. No matter how many furs and blankets were piled on him, he nearly froze to death; and it was a hot climate at that. An interesting account of how the doctors tried to warm his body is narrated in the first chapter of the divinely inspired First Book of Kings. This, also, is considered unprintable.

When David discovered that his days were fast drawing to a close, he had a priest anoint his son Solomon as his lawful heir.

The reign of this man of God is one of the most spectacular in royal history. He far surpassed his father David in all that makes a divinely ordained king great and good and glorious. He built an immense and magnificent palace, selected seven hundred lawful wives, and besides kept an assortment of three hundred affinities. Among all the high-rollers that we have any record of Solomon holds the belt.

He is credited with writing a song about a colored maiden that he went crazy over after having tired of his other loves. Solomon was somewhat along in years at the time this divinely inspired ditty was composed, but was apparently as gay as ever. He was a fine specimen of the human animal to keep up the gait he went.

He was the champion booze-fighter of the period, and would doubtless have smoked cigarettes had the habit been known.

Everyone that has tried to imitate him has ended in the penitentiary or an early grave.

Jehovah never poured such blessings on another mortal.

His pious admirers may simply marvel at the great record of this ancient saint and let it go at that. Nobody can take it away from him. One night of howling orgies like Solomon used to carry on in his harem is enough to land any common mortal in the morgue.

Within the temple of Jehovah that Solomon built in Jerusalem was a dark room, and in this room Solomon placed the box that contained Jehovah; "for," said Solomon, speaking to Jehovah as he carried him there, "you said you would dwell in the thick darkness; I have surely built thee an house to dwell in, a settled place for thee to abide in forever (First Kings, viii, verses 12-13)."

But Solomon missed his reckoning. Years afterward hordes of heathen destroyed the temple. Jehovah, however, escaped with his box. Both he and the box, says the divinely inspired eleventh chapter of Revelations, verse 19, are now at home in Heaven.

An immense altar was erected in the court of Solomon's temple, where cattle were roasted daily to satisfy Jehovah and feed the army of priests.

Jerusalem in those days must have smelled like a country barbecue, or a boarding-house kitchen at meal time.

Jehovah thought so much of Solomon, we are told, that he made him the wisest man that ever lived. In proof of this a collection of proverbs, declared to have been written by Solomon, are found in the divinely inspired records.

That most of these proverbs are found in ancient Egyptian and Persian literature does not in the least disconcert the theologians.

The old rabbinical writings, that later theologians omitted from the divinely inspired scriptures, inform us, as before stated, that Solomon owned a large number of Jinns, half devil and half human, that served him in the palace.

Perhaps these old rabbinical writings were blue-penciled by the learned theologians for fear they might strain the faith of Jehovah's later followers. What chances we are taking on account of their being omitted from the scriptures is hard to tell. We may all lose our souls by not devoutly reading and believing them.

The account these writings give of the Queen of Sheba's visit to King Solomon is quite interestitng. It is described in Dr. G. Weil's "Bible Legends," published at Frankfurt, Germany, in 1845; it is also told in the works of Abou-djafar Tabari, and in Baring-Gould's "Legends of the Patriarchs," and bears the same evidence of

having been originally divinely inspired by Jehovah as does our present authorized version of his holy word.

The story runs as follows:

Balkis (which was the name of the Queen of Sheba) hastened to prepare for her journey, and marched to King Solomon at the head of her twelve thousand generals, and all the armies they commanded. When she was a league from Solomon, the king had a happy thought. He called to him a Jinn, and bade him transport immediately from Sheba the throne of the Queen, and set it beside his own. The Jinn replied he would bring it before noon; but the king could not wait, for the queen would soon be there; then Asaph, the high priest, said, "Raise thine eyes, sire, to heaven, and before thou canst lower them the throne of Queen Balkis will be here." Asaph knew the mysterious word that would charm Jehovah to perform the miracle. Solomon solemnly gazed skyward and when he opened his eyes and looked down, behold by his side was Queen Balkis' throne.

As soon as Balkis appeared, Solomon asked her if she recognized the seat.

"I do," said Balkis, "it is mine, if it is that which it was."

The cuteness of this reply, we are told, pleased Solomon.

Now the Jinns were jealous of Queen Balkis, and they sought to turn the heart of Solomon away from her; so they told him that she had hairy legs.

Solomon, accordingly, was particularly curious to inspect her legs, and his divine wisdom devised a cunning

plan whereby he might do so. He directed the Jinns to lay down in front of the throne a pavement of crystal one hundred cubits square. Upon this pavement he ordered them to pour water, so that it might appear to be a pond.

When Queen Balkis, coming to visit Solomon, approached the crystal covered with water, she naturally raised her petticoats, lest they should become wet in passing through what she supposed to be water of considerable depth. A few steps, however, convinced her that there was not enough water to more than dampen her feet, so she dropped her petticoats; but not before Solomon had seen that the Jinns had lied about her legs.

(Hosiery, and other lingerie, in those days had not come into vogue).

The only blemish that King Solomon discovered on the Queen of Sheba's legs was three goat's hairs; these he removed, declare the rabbis, by a composition of arsenic and lime.

Solomon discovered that Queen Balkis was one of the most beautiful women he had ever met, and, as was his custom in such cases, made love to her. The result was that when she went home to Sheba she gave birth to a son, who is the reputed ancestor of the kings of Abyssinia.

Furthermore, Solomon converted the queen to Jehovah's religion and thereby saved her soul.

An incident told in the Koran—which is based on the ancient rabbinical writings—discloses what a religious man Solomon was. He was very fond of horses, and one day, while inspecting a large number of these noble ani-

mals, he became so interested that the hour of prayer passed without his saying his prayers. This called for an immediate and extraordinary sacrifice to Jehovah. He therefore had all the horses he had been inspecting, nine hundred in number, brought before him, and he cut all their throats.

In the days of Solomon there lived in a valley near Jerusalem a band of apes, an historic account of whom appeared originally in the divinely inspired records (Weil's Bible Legends, pages 267-9). The ancestors of these apes were Israelites, who had been transformed into apes by Jehovah as a punishment for not keeping the Sabbath.

One day Solomon, who knew nothing of the existence of these apes, passed through the valley at the head of his army. He was out to kill, and so, discovering the apes, he charged upon them. Thereupon three of the apes, carrying a flag of truce, approached Solomon and requested an interview. This being granted, they told Solomon the story of their ancestry. Solomon believed them, and had compassion on them, and gave them a letter on parchment assuring them undisturbed possession of the valley.

Years after Solomon's death a band of Bedouins came into the valley and, discovering the apes, concluded to drive them away and occupy the valley themselves. "Thereupon," to quote Baring-Gould, in his "Legends of the Patriarchs," page 423, "an aged ape came before them bearing a parchment letter. This they were unable to read; so they sent it to the Caliph Omar, who was also

unable to decipher the writing; but a Jew at his court read it, and it was an assurance given to the apes against invasion by King Solomon. Thereupon Omar sent orders that they were to be left unmolested, and returned to them their parchment."

Another convincing evidence that these apes were descended from the followers of Jehovah, as witnessed by the Bedouins, was the act of a number of male apes stoning to death a female ape on the charge of adultery.

What finally became of the descendants of these apes no divinely inspired record, that can be found, discloses. Possibly they are filling orthodox pulpits. This suggestion, however, has no divinely inspired foundation. It is merely a venture of the writer's.

In the divinely inspired book of Job mention is made of the Leviathan, the mammoth of the sea. The ancient rabbis fully describe the creature, as he was once seen by Solomon. He was the biggest animal Jehovah had made when at work those six days creating the universe out of nothing.

It seems, we are told, that Solomon gave feasts to which were invited all the creatures of earth and air. The female Jinns did the cooking, and the meats they cooked were placed on tables which covered an area of four square miles. It required several weeks to feed the vast assemblage, and every-day thirty thousand heaping portions of beef, and as many of mutton, and like proportions of birds and fishes, were devoured.

It was a great feast for the animals left alive, but rather hard on the ones that supplied the bill of fare.

One day when the guests, consisting of men, beasts and birds, arose satisfied from the tables, Solomon offered up thanks and besought Jehovah to permit him to feed to the full all the created beings at one sitting. Jehovah replied that this was impossible—more than Jehovah himself could accomplish.

“But,” said the God of Israel, “try tomorrow what thou canst do to satisfy the dwellers of the sea.”

On the morrow, accordingly, Solomon had his Jinns load a hundred thousand camels and a hundred thousand asses with corn and lead them to the seashore. Solomon, the reader will note, owned a well-stocked ranch. When the great procession of camels and asses were ranged along the shore, Solomon cried to the fishes, “Come, ye dwellers in the water, eat and be satisfied.”

All manner of fishes immediately swarmed the shore with mouths wideopen, and Solomon had his Jinns feed them until they were satisfied and dived out of sight. Then all at once a whale lifted his head above the surface, and it was as big as a mountain. Solomon had his Jinns pour sack after sack of corn down the whale’s throat, until the last sack was gone. But the whale cried, “Feed me Solomon! feed me! never have I suffered from hunger as I have this day!”

Solomon asked the whale if there were any more like him in the sea.

“There are a thousand different tribes of my species,” said the whale in fluent Hebrew, “and the smallest is so large that thou wouldst seem in its belly to be but a sand-grain in the desert.”

Solomon got down on his knees and wept, and prayed Jehovah to forgive him for what he had done.

"My kingdom," answered Jehovah, who had left his box in the temple and was standing by Solomon's side, "is greater than thine. Stand up, and behold one creature over which no man has yet obtained the mastery." Solomon got up from his knees and looked upon the waters. The sea began to foam and toss, as though churned by inward tornadoes; and out of the tumbling brine rose the Leviathan, so great, we are told by the old rabbis who received their information direct from Jehovah, that it could easily have swallowed seven thousand whales like the one Solomon had attempted to feed. And then the Leviathan spoke with a voice like unto the roar of thunders, "Praised be Jehovah, who preserves me from perishing with hunger."

What manner of food Jehovah prepared for the Leviathan is not disclosed. Neither is there any inspired record of anybody save Solomon ever having beheld the animal. Now and then modern sailors, carrying a considerable quantity of grog, have reported seeing him somewhere in the South Seas, but their testimony is not considered trustworthy from a theological standpoint.

Though Solomon was very wise and very devout, yet he was not quite perfect; but Jehovah thought so much of him that he was always ready to forgive him, no matter what he did. The story of one of his sins is recorded as follows:

There was a beautiful maiden, a princess, named Djarada, who, according to the Arabian account, was

the daughter of King Nubara, ruler of an island in the Indian Sea; but according to the old Jewish rabbis she was the daughter of Pharaoh, king of Egypt. Anyway, Solomon had heard of her beauty, and desired her. So, after making his wish known to Jehovah, and receiving divine sanction, Solomon started with his valiant army to capture the royal prize. After several skirmishes he finally surrounded the palace where the princess dwelt, slew the king, her father, with his own hands, and took the orphan, whom he discovered to be more charming than was even the Queen of Sheba, back to Jerusalem with him.

But, on account of her heathen training, Solomon did not look at all pleasing to her. She saw in him not a saint, but a monster, the murderer of her father, and she recoiled from his embrace with loathing, and spent her nights and days in tears. Solomon trusted that time would heal her wounds and reconcile her to her fate; but as after the expiration of a year her sorrow showed no sign of abating, he asked her if there was anything he could do to comfort her. A kindhearted man was Solomon. She replied that at her old home was a statue of her father, and that she longed to have it brought and placed in her chamber. Solomon, moved with compassion, sent a Jinn for the statue, and had it brought and set up in Djarada's apartment. Djarada immediately prostrated herself before it, and offered incense and worship to the image.

When Asaph, the high-priest, heard of this, he held services at the temple and preached a scathing sermon

against Solomon. He told how good and pure had been all the holy men of God from Abraham to David, and how faithfully and religiously Solomon, up to the present, had walked in their footsteps.

"But now," spoke Asaph, "our king hath turned aside from Jehovah."

As he said this Jehovah was heard to grunt an approval from his box in the dark room.

Then Solomon, who was occupying a front pew, arose and asked the high-priest to explain himself. The high-priest answered, "Thou hast suffered thy passions to blind thee, so that idolatry is practiced in thy palace."

Solomon hastened to Djarada's apartments, and caught the heartbroken maid in prayer before the image of her dead father. In righteous rage at the sight of such heathenism Solomon cried, "We are the followers of Jehovah!"

Then he broke the heathen statue to pieces and gave Djarada a terrible beating.

According to Jehovah's holy injunctions he should have stoned her to death.

After this Solomon went to his own rooms, dressed himself in garments woven and sewed by virgins, filled his hair and whiskers with ashes and grease, and wandered alone in the wilderness. There, after fasting and sobbing and saying his prayers for forty days, Jehovah slipped away from his box in the temple and came to Solomon and forgave him for bringing to the heathen Djarada the image of her heathen father, that she might worship it.

Solomon did not live to be very old. He was only fifty-five when he died. What ailed him the inspired records do not state. Probably a complication of gout, delirium tremens, and early decay. Anyway he was too good for earth, and Jehovah gathered him in. He is now in Heaven. Djarada and her father are in Hell.

CHAPTER VIII.

DURING from the time of Solomon Jehovah's ordained magicians and miracle workers became plentiful among his chosen people. With their jugglery and incantations they overturned all the laws of nature at will. As Robert Burns has inscribed :

“Wi’ hocus pocus rod in hand,
Like Mother Goose’s magic wand,
They could the elements command,
As legends run—
Divide the sea, or burn the land,
Or stop the sun.”

A prominent character among these miracle workers was a magician by the name of Elijah. At this period the Israelites had again deserted Jehovah, and were following after the heathen god Baal. Some rabbinical writers claim that Baal was a female deity and very beautiful.

In order to bring the people back to the orthodox fold Elijah prayed to Jehovah to cause a drouth and famine to consume the land; the idea being to starve the backsliders to repentance. So Jehovah started the drouth and famine, and Elijah took his abode in a cave near a small creek. There he neither had to worry or work. The brook furnished him drink, and Jehovah induced a flock of crows to bring him his meals every day.

At this period Jehovah spent very little of his time in

his box in the temple. He was only there during regular religious services. Most of the time he was either on his throne in Heaven, or else visiting with Elijah.

Finally the brook went dry, and as Jehovah was short of water he was unable to fill it again; so he moved Elijah to the home of a poor widow, who, with her only son, like many more on account of the famine, were on the verge of starvation. From the moment of Elijah's arrival, however, the widow's larder never failed. Jehovah miraculously filled her meal barrel and oil cruse as fast as the contents were devoured.

One day the widow's boy was taken suddenly sick and died. With Jehovah's help Elijah had no trouble bringing him to life again.

Another sorcery of Elijah's was his handy method of starting a fire. All he had to do was to gather some fuel and say his prayers. Jehovah then blew sparks from his nostrils on the kindling and immediately it blazed into a flame.

Once, in order to show his power to the heathen magicians, Elijah made a stone altar and set it in a trench filled with water; then he butchered a steer and laid the carcass on the altar; then he said his prayers, and, behold, the sparks from Jehovah's nose flew there and consumed the sacrifice, the wood, the stones, and all the dirt and water in the trench. After that Elijah caught the heathen magicians, numbering four hundred and fifty, and killed them.

This put Elijah in good humor, so he asked Jehovah to end the drouth, and that night it rained.

All this and more is told in the eighteenth chapter of the divinely inspired First Book of Kings.

One day an officer with a company of fifty men, followers of the god Baal, went after Elijah to arrest him. Elijah climbed on top of a steep hill and awaited their coming; then he had Jehovah blow fire from his nose on the whole company and burn them to ashes.

The heathen authorities, hearing of this, sent fifty more men after Elijah. Jehovah piled them all in a heap and set fire to these, as he had to the others.

And then fifty more daring fellows tried to seize Elijah. These, too, were burned to a crisp by Jehovah.

That ended all efforts to capture Elijah. (Second Kings, Chapter i, verses 9-12.)

Soon after this Jehovah sent his own private coach, built of fire and hitched to horses of the same material, with an angel handling the reins, and Elijah was driven up to Heaven.

As he left the earth Elijah pulled off his cloak and threw it to a companion of his by the name of Elisha, who was standing by. The garment was charmed by Jehovah and no sooner had Elisha put it on than he found himself possessed of all the miraculous powers of the departed Elijah.

(Many orthodox Jews to this day assert that Elijah is not dead, but that he still lives in the flesh, and appears on earth at intervals. Accounts of his reappearances are told in the Talmud. This is the origin of the tales of the Wandering Jew.)

One of the first acts that Elisha did with the charmed

cloak was to establish his dignity. He was, it appears, a rather comical looking magician, with long tangled whiskers, and a head as bald as marble.

It seems that a number of children were playing in the neighborhood when his friend Elijah went to Heaven in the chariot of fire, and the sight of the performance amazed and delighted them. No wonder—it outclassed any show the world has ever witnessed. So when Elisha wandered away from the scene, wearing the cloak that Elijah had thrown to him, and which act the children had also observed, the whole band of youngsters followed Jehovah's newly-made magician, as they do today the clown in a circus parade. Excited, as they naturally must have been, by what they had seen, these youngsters were eager for more such sights; so they cried to Elisha, "Go up, Mr. Baldhead, go up in the air like the other man did."

To thus make sport of such a sacred spectacle shocked and angered Elisha. He turned upon the children, and cursed them in the name of his god; and Jehovah, we are told in the twenty-fourth verse of the divinely inspired second chapter of Second Kings, heard Elisha's curse, and sent two she bears out of the woods that tore to pieces forty-two of the little boys and girls.

From that time on Elisha's reputation as a successful soothsayer and prestidigitator of the great Jehovah was securely established.

He performed all manner of miracles. He made water flow in dry ditches, killed whole tribes of heathen, caused a senile old woman to bear a son, had the son die of sun-stroke, raised him to life again, made poison weeds good

to eat, cured people of leprosy, caused men to go blind, stopped famines, and performed other wonders too numerous to mention.

No chariot and horses of fire carried Elisha at last to Heaven. He simply took sick and died.

Jehovah's next wonder-worker of any note mentioned in the divinely inspired records was a king of Judah named Hezekiah. In a war with the Assyrians this king was assisted by one of Jehovah's most powerful angels. This angel, we are told in the thirty-fifth verse of the nineteenth chapter of Second Kings, smote to death one hundred and eighty-five thousand Assyrians.

After this Hezekiah became desperately sick with a boil. He thought he was going to die. The prophet Isaiah came to see him, and told him to cheer up, that Jehovah would pull him through; and to prove his words he induced Jehovah to give a sign. It was about sundown, and Hezekiah's boil hurt worse at night than it did in the daytime, so Jehovah, in order to make him feel easier, moved the sun back ten degrees in the sky.

The manner in which Jehovah used to move the sun around to please his magicians was marvelous.

Hezekiah immediately began to improve, and the next day was able to sit up—or, more likely, to sit down.

And yet with all these signs and wonders Jehovah was unable to hold the Israelites in line. They continually wandered after other gods, for which Jehovah afflicted them in divers ways; he had them slaughtered by the thousands, and what was left carried into captivity by the heathen.

It is somewhat remarkable to note that whenever the Israelites overcame a nation of heathens, that it was always Jehovah that did it; but, whenever a powerful heathen nation overcame the Israelites, it was because of the latter's sins. The overwhelming numbers and better equipment of the heathen had nothing to do with it.

A noted character and personal friend of Jehovah's that appeared in Israel was a prosperous cattleman and slave-owner by the name of Job. He was the father of a large family, and his flocks of cows and sheep and goats and camels and asses were beyond number; and he was so good that he never lost his patience, no matter what happened to him.

But alas! his piety and patience brought upon Job such afflictions as no man, it would seem, could quietly and resignedly endure.

The story runs that the sight of Job's perfect life got on the Devil's nerves; so, one day, when court was being held in Heaven, the Devil betook himself thither to pay his respects to Jehovah, and managed to obtain a front seat, close to the throne. Jehovah soon noticed the forked tail sticking out under the Devil's robes, and thus recognized him.

"What are you doing here, and where did you come from?" said Jehovah, addressing the Devil.

"I came from going to and fro in the earth, and walking up and down in it," answered the Devil.

"Did you ever meet my friend Job?" asked Jehovah.

"The rich cattleman surrounded by servants and every conceivable luxury?" replied the Devil.

"That's the party," said Jehovah.

The Devil smiled.

"No wonder he's a saint," said he, "with all the wealth he possesses. Take away everything he has, and Job will curse thee to thy face."

Then, we are told, Jehovah said unto Satan, "Behold, all that Job hath do I put in thy power; only do not kill him."

Thus empowered the Devil went back to earth and began to afflict Job.

With Jehovah's help he nearly equalled the tortures of the Holy Inquisition.

Let the divinely inspired record, as found in the Book of Job, tell the tale:

"And there came a messenger unto Job, and said, The oxen were plowing, and the asses were feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants (slaves) with the edge of the sword; and I only am escaped alone to tell thee."

"While he was yet speaking, there came also another, and said, The fire of Jehovah is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped to tell thee."

"While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

"While he was yet speaking, there came also another,

and said, Thy sons and daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped to tell thee."

(The divinely inspired record makes no mention of Jehovah's slaughter of Job's daughters, together with his sons. This, however, is readily accounted for, as females, in the eyes of Jehovah, were of little value, and hardly worth noting.)

These calamities, all happening in a few minutes, were enough to drive an ordinary person insane. Not so with Job. He wasn't excited the least bit. He calmly arose from where he was sitting, took off his coat, and, to show his contempt for the calamities suddenly sent upon him, ripped it into rags; then he quietly shaved his head and said his prayers.

"Jehovah gave, and Jehovah took it away," said Job; "blessed be Jehovah."

But the Devil didn't give up his designs to make Job lose his temper. So he waited until court was being held again in Heaven, and appeared once more at Jehovah's throne.

"What do you think now about my friend Job," asked Jehovah; "isn't his patience and piety something to be proud of?"

And the Devil answered:

"Just put forth that hand of yours, Jehovah, and touch Job's flesh and bones, and he will curse thee to thy face."

"All right," said Jehovah, "we'll try it out on him."

And Jehovah reached down his hand and touched Job. The application took; and Job was immediately covered with boils from head to foot. There wasn't a square inch on his body that didn't contain a sore. The things burned and itched so that Job used a broken stone pot to scratch himself. The only place where he could sit or lie down with any comfort was on a heap of ashes. And yet his patience never left him, and his admiration for Jehovah (whom he realized was causing him all this misery) never grew less. And finally, after long suffering, his reward came.

Such an example of holiness touched Jehovah's heart. He cured Job of his boils, sent him more children than he had before, and restored him double all the live stock and slaves he had lost. And so Job was made happier than ever in his life, and the joke was on the Devil.

An account of Job's career that was long ago dropped out of the divinely inspired sacred scriptures, and which is told by the ancient Jewish rabbis, is even more explicit than the present sacred scriptures contain. Part of this can be found in the apocryphal "Testament of Job," that was formerly used in orthodox services.

Job, say the rabbis, was the great grandson of Esau, and was one of the three great magicians to Pharaoh, king of Egypt; Jethro and Balaam being the other two. These magicians, by their enchantments, drew a line around the land of Egypt, over which no slave could pass. When a Hebrew slave, trying to make his escape, reached this magic line, a spell overtook him and he was suddenly pulled back to the brick kiln from which he had ran away.

But Jehovah, with his plagues, finally worried these Egyptian magicians until they were so worn out and weak that they could not make their enchantments do the work; and when at last they saw the Israelites break away and pass over the magic line, Job, Jethro and Balaam concluded to quit their Egyptian gods and follow after Jehovah.

Job, who was the most powerful of the magicians, possessed a stone image of the leading Egyptian god, which for years had been the source of his magic. This image Job determined to destroy. He knew Jehovah's temper, and that he would not allow his followers to have any other gods.

But the stone image refused to be demolished. It threw Job into spasms whenever he approached with his hammer. Finally Jehovah, watching the proceedings, sent one of the stoutest angels in Paradise to help Job. With the angel's help the image of the heathen god was smashed to fragments.

Now this heathen god was a personal friend of the Devil's, and it angered the Devil to see the image thus destroyed. So he made up his mind to get even with Job; but, realizing what a powerful god Jehovah was, and knowing that Job had become one of his followers, the Devil bided his time. He knew he would need Jehovah's help to inflict his revenge on Job for destroying the image of the heathen god. This, as told in the Book of Job, he finally accomplished. With cunning diplomacy and flattery he induced Jehovah to become his partner in tormenting poor Job.

According to the rabbis, the Devil, with the help of Jehovah, made still further effort to cause Job to lose his religion, when the boils failed to have the desired effect. The rabbinical account reads :

Satan saw that he could not triumph so long as Job's wife remained faithful to him. She was a comfort in his afflictions, and he cared not for possessions, or children, or slaves, or even his health, so long as he had her. Her name, say the rabbis, was Rahma, while in the "Testament of Job" she is called Sitis.

One day, as she was carrying food to Job, who, it will be recalled, sat on an ash-heap on account of his boils, Satan appeared before her in the form of an old man, and thus addressed her :

"Oh Rahma! art thou not the daughter of Ephraim, the son of Joseph?"

She replied, "I am."

Then said Satan, "In what condition do I see thee?"

She answered, "My husband Job has fallen into dire poverty, and has no slaves, so I serve him."

Satan said, "Do not serve him, for when thou touchest him the poison of his disease is liable to pass into thy veins."

To which Rahma answered, "He is my husband, and I must wait on him as long as I live, in health or disease."

Thus failing to tempt the woman, but still not entirely discouraged, Satan walked off.

Rahma told Job what had happened, and he, being a magician, said to her, "O woman! he whom you have

seen is Satan and he desired to separate us. Do not speak to him again when he addresses you."

Soon after Satan appeared to Rahma again in the form of a handsome youth, and said to her, "What woman art thou, who art so radiant in beauty?"

And Rahma answered, "I am the wife of a poor man, named Job."

Then said Satan, "O woman! what hast thou, with thy wondrous beauty, to do with a forlorn, poverty-stricken, sick husband? Go, be divorced from thy husband, and marry me. I have great possessions, and I will treat thee as a queen."

If Rahma had accepted the flattering offer there would doubtless have been another litter of half-devil, half-humans, born on earth. But she didn't. She turned up her nose at the handsome youth, and went to the ash-heap, where her husband Job sat scratching himself with the stone pot. When she narrated the circumstance, Job again said:

"O woman! did I not tell thee to speak with him no more; why hast thou dared to disobey my command? That was Satan, once more trying to separate us. Never speak to him again."

It was not long, however, before Satan, for the third time, presented himself to Job's wife. This time he appeared as one of Jehovah's angels. Jehovah had dressed him all in white for the occasion, and had furnished him with celestial wings, harp, and a gold crown.

"O woman," said the Devil, "daughter of a prophet! I am an angel from Jehovah, with a message to thee."

"What message?" inquired Rahma.

"Behold Jehovah is wroth with Job, because he has neglected to offer thanks for all his blessings; thereupon hath Jehovah concluded to wipe his name off the heavenly register, and he shall go from bad to worse until he dies, and then go to the flames of Hell. All the angels of Heaven have been commanded to curse him, and thou, daughter of a prophet, must do the same, or thou shalt be eternally damned with him."

When Rahma heard this threat she wept, and answered :

"After so many afflictions, shall the name of Job be taken from the list of prophets? And after so many sufferings shall he perish everlastingly?"

Then she hurried, weeping, to Job, and told him what she had heard. This time Job flew into a rage, and cried out, "Have I not warned thee these two times not to speak to this creature Satan, who appears in so many different forms? Wait till I get well, and I will give thee a hundred lashes with a rod."

Another inspired rabbi (they were all inspired) tells the story in a somewhat different way. Satan appeared as a baker, and Rahma needed bread, but she did not have any money in the house.

Then said the baker, "Thou hast locks of beautiful hair; cut off a bunch of thy hair and give it to me, and thou canst have the largest of my loaves."

The poor woman was hungry, and she cut off three locks of her hair, and in return took the loaf of bread, with which she hastened to Job, that both might eat. But Job, hungry as he was, only raved at the woman and

swore like a pirate when he heard the story, and learned what she had done; and, being better of his boils a few days later, so that he was able to leave the ash-heap, he flogged Rahma within an inch of her life.

Thus, claim some of the rabbis, did Satan at last triumph by causing Job to use profane language, and also to flog an innocent woman.

One biography of Job claims that he sat on a manure-pile, and not on an ash-heap, all the time he suffered with boils, which was seven years. This account states that it was not only boils that afflicted Job these seven years, but that he was also in continual pain from worms (Testament of Job). The worms that had devoured Job's insides, we are told, Jehovah turned into silk-worms; and the flies that had tormented his sores as he lay on the manure-pile, he turned into honey bees.

When at last Job died, a troop of angels, singing and playing their harps, carried his soul to Paradise.

Another of Jehovah's wonder-workers was a man by the name of Ezekiel. A remarkable feature about Ezekiel was the manner in which he received his education. He did not read or study books; he simply ate them, in order to comprehend their contents. Jehovah wrote the books, and would bring them to Ezekiel, and tell him to open his mouth, and eat the roll of a book he had in his hand. As soon as Ezekiel had swallowed the last mouthful he knew all the contents. Wonderful visions floated across his brain, and he began to see strange sights. He saw animals with four faces like human beings, and with four

wings like birds, and feet like a young cow's; and "their appearance was like burning coals of fire."

He also saw wheels with eyes in their rings. These wheels chased the four-faced animals all over the earth.

As soon as Ezekiel saw these animals and these wheels he was able to foretell the future.

The history of this is found in the first three chapters of the divinely inspired Book of Ezekiel. In the fourth chapter of this book we are told that Jehovah fed Ezekiel on barley baked with manure, and allowed him to drink nothing stronger than water.

Possibly a continuous diet of this kind might still produce a prophet.

This, however, is only a suggestion—it is not inspired.

Ezekiel saw a great many different varieties of visions. There was not a day went by but some sort of angels surrounded him. Some of these angels were Jehovah's bookkeepers, keeping a record of the sins of the Israelites. In the eleventh verse of the ninth chapter of Ezekiel we are told that they carried inkhorns. When Jehovah footed up the amount of sins, he punished the people accordingly.

In the thirty-seventh chapter of Ezekiel is found an account of a valley filled with dead men's bones, victims of Jehovah's wrath. Ezekiel went down to this valley and preached a sermon to the bones, and, so great was his magic, the bones gathered themselves together and stood up and listened to the sermon.

At another time, as told in the thirty-ninth chapter of Ezekiel, beginning at the ~~seventeenth~~ verse, Jehovah had

Ezekiel preach a sermon to all the feathered fowls and wild beasts of the jungle. These creatures, so it reads, Ezekiel assembled together, and promised them a great feast of the flesh and blood of Israelites whom Jehovah was about to kill because of their sins.

Another of Jehovah's wonder-workers was a Hebrew named Daniel. He lived when Jehovah's chosen people were captive slaves in Babylon. Daniel could charm ravenous lions, interpret dreams, and read strange words seen on the walls where drunken rioters were holding a midnight carousal. Daniel, like Ezekiel, also saw queer looking animals stalking about.

One of his miracles was to make the king of Babylon imagine himself to be a bull, and go and live in the fields and eat grass for a number of years, during which time, we are told, his hair grew "like eagles' feathers, and his nails like birds' claws" (Daniel, iv, verse 33).

Daniel had three friends, who were also magicians. Their names were Shadrach, Meshach and Abednego. They were fire-eaters. One day Nebuchadnezzar, King of Babylon, had them thrown into a furnace seven times hotter than usually heated to burn his victims alive. Shadrach, Meshach and Abednego were not harmed in the least by the flames (Book of Daniel, iii).

Another of Jehovah's magicians was named Jonah. The most noteworthy event narrated of Jonah's career was a sea voyage he made inside of a whale.

Jonah was the first submarine sailor on record.

This whale, we are told, in the seventeenth verse of the first chapter of the divinely inspired Book of Jonah, had

been specially constructed by Jehovah for passenger service. Doubtless the whale's insides contained a comfortable cabin, and other necessary accommodations for travelers. Jonah stayed in the whale three days, at the end of which time Jehovah steered the whale safely into port.

Jonah's landing was unique—the whale spewed him out bag and baggage.

Jonah, under Jehovah's direction, then betook himself to a city called Ninevah, and as soon as he reached there he went through the streets pronouncing a curse to overtake the inhabitants in forty days. Having done this he went to the outskirts and sat down and waited to see the town utterly destroyed. As Jehovah had ordered him to do the cursing, and had promised to make good, Jonah had no doubt as to the outcome.

But the people of Ninevah, hearing the curse, and being acquainted with Jehovah's past record, immediately got together and proclaimed a fast, and dressed themselves in sackcloth, and prostrated themselves in prayer. The king himself arose from his throne, took off his royal robes, and, getting into a scratchy gunnysack, went out and sat on an ash-heap. All his nobles did the same. Nobody in Ninevah ate or drank anything. Neither did they allow their domestic animals to eat or drink. Thus did the town repent of its sins.

At the sight of such humility, and hunger and thirst, and the people all itching and suffering from the coarse cloth scraping their skin, Jehovah, says the tenth verse of the third chapter of the Book of Jonah, changed his mind,

and did not burn down the houses and kill the inhabitants of Ninevah.

This made Jonah sore. He had sat outside of the city for several days waiting to see Jehovah fulfill his threat and rain down fire and brimstone, and now to have the exhibition cancelled was too much of a disappointment to endure. Besides, it injured Jonah's reputation as a fortune-teller.

At last his anger turned into grief, and he told Jehovah he wanted to die—he couldn't bear to meet any of his friends after having made such a fool of himself.

Then Jehovah caused a gourd to suddenly grow up and completely cover Jonah, so that no one passing that way could see him as he sat there shedding tears. This made Jonah feel better, and he ceased to weep. Then Jehovah created a worm, and the worm gnawed a hole in the gourd, and it immediately withered.

This is about all that is remarkable to be found concerning the magician Jonah.

CHAPTER IX.

FOR a period covering five or six centuries Jehovah, as far as can be ascertained, remained quietly and peaceably on his throne in the skies. He neither performed any juggleries nor sent any plagues. Finally, however, he concluded to make one more supreme exhibition of himself. He decided to have a sacrifice offered up to him worthy such a god as himself. The blood of bulls and goats, and even the blood of ordinary mortals, did not appeal to him any more. He had grown tired of such sacrifices as these. Nothing but the butchering of a god could now satisfy his wrath.

Furthermore, this god must be of flesh and blood, or no sacrifice could be made. A spook could not be offered up. Therefore, the only thing to do, in order to have a deity offered up in sacrifice, was to beget such a deity of a human mother. This plan, declare the Christian theologians, was duly carried out.

To accomplish his purpose Jehovah chose a young virgin, and visited her in the shape of a ghost.

In fact, at this period it appears that Jehovah had converted himself into two gods—himself, and his Holy Ghost.

Both these gods, however, claim the theologians, are one and the same god.

The virgin chosen for Jehovah's purpose was named

Mary, and her mother's name was Ann. Some theologians have claimed that Mary was divinely conceived. At any rate, she was extraordinarily beautiful, for St. Danniani, who died in 1059, says that "God himself, on account of the surpassing beauty of the Holy Virgin, fell desperately in love with her." And St. Danniani ought to know. He was a Roman Catholic priest, and it was Roman Catholic priests, years after the birth and sacrifice of Jehovah's son, that compiled, decided upon, and virtually wrote the New Testament.

There is no reason, therefore, to think that St. Danniani was not as much inspired as any of them.

Jehovah, according to this same authority, called a convention in Heaven and told the astonished angels of the proposed plan of salvation through the divine birth and sacrifice of Christ. The angel Gabriel was forthwith dispatched to Mary with a letter explaining the whole scheme, and to prove the truth of the story in the sixteenth century the holy monk Eiseling wandered around Germany with a pinion-feather plucked from one of Gabriel's wings.

What more evidence do you want to prove that the orthodox creeds are true?

We are told that whoever kissed this feather was immune from the plague that used to sweep across Europe. Of course, these kisses were not gratuitous—the priests do not do business that way. To kiss this angelic feather money had to be paid to the monk Eiseling.

This monk also carried a bag filled with hay from the manger in Bethlehem in which Christ was born. Who-

ever kissed this bag of hay—for so much per kiss—was also protected from disease.

Great were the preparations made for the advent of Jehovah's son. In order to make his human side of royal blood, his descent, as told in the gospels of Matthew and Luke, came down from King David, the man who was so holy that he used to offer human sacrifices to Jehovah.

If the reader will carefully scrutinize the account given in these two gospels, he will note that Christ descended from David via two different lines—one through David's son Solomon, and the other through his son Nathan.

This makes his birth even still more miraculous.

Jehovah himself, as previously stated, picked out Ann to be the mother of the virgin by whom he proposed to beget his son. Ann was an elderly dame, who had never borne any children.

She is known by some devout people as the grandmother of God.

Ann's husband's name was Joachim; and they both lamented the fact that they were childless.

One day Jehovah sent an angel to Ann, who told her that she would give birth to a daughter, whose name should be called Mary, and who would be known as the Virgin of the Lord. Full directions regarding the manner in which this virgin should be brought up were given; she was to be raised in the temple, under the care and instruction of the holy priests.

The following description of the birth and childhood of the virgin destined to give birth to a god, who was to be specially created in order to be offered up in bloody

sacrifice to satisfy the wrath of his father, the God Jehovah, is taken from the "Gospel of Mary," one of the apocryphal books of the New Testament, that was at one time considered inspired. This gospel says:

"So Anna conceived, and brought forth a daughter, and according to the angel's demand, did call her name Mary.

"And when three years were expired, and the time of her weaning complete, they brought the Virgin to the temple of the Lord with offerings.

"And there were about the temple, according to the fifteen Psalms of degrees, fifteen stairs to ascend.

"For the temple being built in a mountain, the altar of burnt offering, which was without, could not be come near but by stairs.

"The parents of the blessed Virgin and infant Mary put her upon one of these stairs.

"But while they were putting off their clothes, in which they had traveled, and according to custom putting on some that were neat and clean, in the meantime the Virgin of the Lord in such a manner went up all the stairs one after another, without the help of any to lead or lift her, that any one would have judged from hence that she was of perfect age.

"Thus the Lord did, in the infancy of his Virgin, work this extraordinary work, and evidenced by this miracle how great she was like to be hereafter.

"But the parents having offered up their sacrifice, according to the custom of the law, and perfected their vow, left the Virgin with other virgins in the apartments of the

temple, who were to be brought up there, and they returned home.

“But the Virgin of the Lord, as she advanced in years, increased also in perfections, and according to the saying of the Psalmist, her father and mother forsook her, but the Lord took care of her.

“For she every day had the conversation of angels, and every day received visitors from God, which preserved her from all sorts of evil, and caused her to abound with all good things.”

According to this Gospel of Mary the angel Gabriel notified the Virgin, in due time, of what Jehovah was going to do with her, in these words: “While a Virgin, you shall conceive; while a virgin, you shall bring forth; and while a virgin shall give suck.”

If one will search the pages of heathen sacred scriptures, it will be found that this act of Jehovah’s—that of having a child by a virgin—was really no novelty. Dozens of heathen gods had previously done the same thing.

In the apocryphal gospel, the Protevangelion, we are told that an angel brought from heaven all the food that the Virgin Mary ate. This same gospel says:

“And when she was twelve years of age, the priests met in council, and said, Behold, Mary is twelve years of age; what shall we do with her, for fear lest the holy place of the Lord our God should be defiled?”

It appears that the priests were afraid to trust themselves with the beautiful Virgin that Jehovah was raising for himself.

Then this gospel tells what was done:

"Then replied the priests to Zacharias the high-priest, Do you stand at the altar of the Lord, and enter into the holy place, and make petitions concerning her, and whatsoever the Lord shall manifest unto you, that do.

"Then the high-priest entered into the Holy of Holies (in which was the ark, inside of which Jehovah, at certain hours, betook himself), and taking away with him the breastplate of judgment made prayers concerning her.

"And, behold, the angel of the Lord came to him, and said, Zacharias, Zacharias, Go forth and call together all the widowers among the people, and let every one of them bring his rod, and he by whom the Lord shall shew a sign shall be the husband of Mary."

What need Mary had of a husband, and why Jehovah provided her with one, has always been a mystery to those who have only read the New Testament as it now stands. The apocryphal gospel of the Protevangelion explains the matter—she needed him to protect her from the holy priests around the temple.

The wisdom displayed by Jehovah in selecting this husband is also related in this gospel; for we are told that he was an old man, and a widower, and that he did not want the job.

To further quote the Protevangelion:

"And the criers went out through all Judea, and the trumpet of the Lord sounded, and all the people ran and met together.

"Joseph also, throwing away his hatchet, went out to meet them; and when they (these widowers) were met, they went to the high-priest, taking every man his rod."

(This rod was doubtless a walking-stick, such as carried by elderly people.)

"After the high-priest had received their rods, he went into the temple to pray; and when he had finished his prayer, he took the rods, and went forth and distributed them, and there was no miracle attended them, but the last rod was taken by Joseph, and behold a dove proceeded out of the rod, and flew upon the head of Joseph."

This settled the matter; for the next verse says: "And the high-priest said, Joseph, Thou art the person chosen to take the Virgin of the Lord, to keep her for him."

But, we are told, "Joseph refused, saying, I am an old man, and have children, but she is young, and I fear lest I should appear ridiculous in Israel.

"Then the high-priest replied, Joseph, Fear the Lord thy God, and remember how God dealt with Dathan, Korah, and Abiram, how the earth opened and swallowed them up, because of their contradiction.

"Now, therefore, Joseph, fear God, lest the like things should happen in your family.

"Joseph then being afraid, took her unto his house, and Joseph said unto Mary, Behold, I have taken thee from the temple of the Lord, and now I will leave thee in my house; I must go to mind my trade of building. The Lord be with thee."

And, according to the account, the Lord himself was with her. It was only the fear of Jehovah's wrath that made the old and senile Joseph marry her.

That Jewish history does not contain any account of all these wonders going on in Jerusalem at that time, and

that all the inspired gospels containing them were arranged by Roman priests, who had never been in Judea, and who lived from one to four hundred years after it was all over, is only explained by those versed in the mysteries of theology..

In due time Jehovah's son, by Mary, was born; angels having explained to both Joseph and Mary the divine plan.

The birth of the child was hailed by swarms of angels flying over Judea, singing and playing their harps.

Of this spectacular event the Jewish writers of the period make no mention.

There are two accounts of the birthplace of Jesus. One which is found in the orthodox New Testament, states that he was born in a manger; while the other, appearing in the apocryphal Protevangelion, and which was also divinely inspired at one time, declares he was born in a cave.

It would not seem strange to claim that so remarkable a child was born in both places.

In the gospel of the Protevangelion we are told that as Joseph and Mary were on their way to Bethlehem, Mary riding upon an ass, that she said to Joseph:

"Take me down from the ass, for that which is in me presses to come forth."

"But Joseph replied, Whither shall I take thee? for the place is desert."

"Then said Mary again to Joseph, take me down, for that which is within me mightily presses me.

"And Joseph took her down. And he found there a

cave, and led her into it. * * * Then (said Joseph) I beheld a woman (a midwife) coming down from the mountains, and she said to me, Where art thou going, O man?

"And I said to her, I go to enquire for a Hebrew midwife.

"She replied to me, Where is the woman that is about to be delivered?

"And I answered, In the cave, and she is betrothed to me.

"Then said the midwife, Is she not thy wife?

"Joseph answered, It is Mary, who was educated in the Holy of Holies, in the house of the Lord, and she fell to me by lot, and is not my wife but has conceived by the Holy Ghost.

"The midwife said, Is this true?

"He answered, Come and see.

"And the midwife went along with him, and stood in the cave."

There, we are told, the midwife saw miracles enough to convince her that Jehovah was really the father of the coming child. The cave, naturally as dark as midnight, was lit up with heavenly lights so that the eyes of Joseph and the midwife could hardly bear it.

As soon as Jehovah's baby was born, the midwife went out and hailed a woman passing by, "A virgin hath brought forth, which is a thing contrary to nature."

It is, somewhat.

The woman, whose name was Salome, was, it is stated, afflicted with a withered hand. The midwife, noticing

her affliction said, "Come with me, and we will have it cured.

"So she took her into the cave, and the infant Jesus immediately healed her."

Thus was the divinity and miraculous power of Jehovah's son disclosed when he was but a few minutes old.

From that on until his sacrifice, as ordained by his father, Jehovah, as told by the divinely inspired Roman priests that gave us the story, Jesus proved his divine origin by being the greatest magician Jehovah had ever charmed. He healed all manner of diseases, made the blind to see, the deaf to hear, and the dumb to speak. He caused a legion of devils to come out of a lunatic's mouth, and run and enter into a herd of hogs near by.

This drove the hogs insane, so that they committed suicide.

He made wine out of water, and walked across a lake without getting his feet wet.

He fed thousands of people with a few sardines and a handful of biscuits, and then had enough left over to fill all the picnic baskets in the crowd.

He and the Devil went to the top of a mountain that was so high that they could see the entire earth.

Geographers, to date, have not located that mountain.

Then the pair journeyed to the pinnacle of the temple and sat down on it.

He cursed fruit trees so that they withered and died, raised the dead, and came to life himself again after he was sacrificed to the God Jehovah, who begat him.

These and more strange stories are told in the orthodox New Testament.

The apocryphal books, discarded at the Council of Nice, tell of many more.

In the apocryphal "First Gospel of the Infancy of Jesus Christ," we are informed that "Jesus spake even when he was in the cradle, and said to his mother: Mary, I am Jesus the Son of God."

This gospel also declares that Jesus was born in a cave, and not in a manger.

It narrates the story, found in Matthew, of the journey Joseph and Mary took to Egypt, in order to save their young god from being killed by King Herod.

The apocryphal "Gospel of the Infancy of Jesus Christ" states that Joseph and Mary went to a "great city" in Egypt, where was erected an immense stone idol of one of the Egyptian gods. This idol, it is stated, could talk. However, as soon as the stone idol learned that Jehovah's young son was in town, it fell down and was broken to pieces. We also find in this gospel more stories about casting out devils. It says that when the Virgin Mary hung the cloths worn by the infant Jesus out to dry, that those possessed of devils would come and touch the garments and the devils would scamper out of their mouths. They did not enter into hogs, however, when Jesus was in Egypt; they assumed the forms of crows and serpents and flew and crawled away.

A young Egyptian woman, a bride, took the infant Jesus in her arms and kissed him; she immediately began to talk and sing praises to Jehovah.

Another incident, narrated in the sixth chapter of the First Gospel of the Infancy of Jesus, runs as follows:

"In this place they (Joseph, Mary and Jesus) abode three days, meeting with the greatest respect and most splendid entertainment.

"And being then furnished by the people with provisions for the road, they departed and went to another city, in which they were inclined to lodge, because it was a famous place.

"There was in this city a gentlewoman, who, as she went down one day to the river to bathe, behold accursed Satan leaped upon her in the form of a serpent, and folded himself about her belly, and every night lay upon her.

"This woman seeing the Lady St. Mary, and the Lord Christ the infant in her bosom, asked the Lady St. Mary, that she would give her the child to kiss, and carry in her arms.

"When she had consented, and as soon as the woman had moved the child, Satan left her, and fled away, nor did the woman ever afterwards see him."

There is every reason to think that the inspired author of the foregoing was the same party that wrote the story about the devils and the pigs.

This gospel further says:

"On the morrow the same woman brought perfumed water to wash the Lord Jesus; and when she had washed him, she preserved the water.

"And there was a girl there, whose body was white with leprosy, who being sprinkled with this water, and washed, was instantly cleansed from her leprosy.

"The people therefore said, Without doubt Joseph and Mary and that boy are gods, for they do not look like mortals."

The next cure that this gospel narrates is that of a young bridegroom whom some Egyptian sorcerers afflicted with senility on his wedding day. He looked upon the infant Jesus, and the spell was instantly removed.

Another remarkable instance disclosing the miraculous powers of Jehovah's son, even when a suckling babe, is found in the seventh chapter of the Gospel of the Infancy of Jesus Christ, and reads as follows:

"But going forward on the morrow, they (Joseph and Mary and the infant Jesus) came to another city, and saw three women going from a certain grave with great weeping.

"When St. Mary saw them, she spoke to the girl who was their companion, saying, Go and inquire of them, what is the matter with them, and what misfortune has befallen them?

"When the girl asked them, they made her no answer, but asked her again, Who are ye, and where are ye going? For the day is far spent, and night is at hand.

"We are travelers, saith the girl, and are seeking for an inn to lodge at.

"They replied, Go along with us, and lodge with us.

"They then followed them, and were introduced into a new house, well furnished with all sorts of furniture.

"It was now winter time, and the girl went into the parlor where these women were, and found them weeping and lamenting, as before.

“By them stood a mule, covered over with silk, and an ebony collar hanging down from his neck, whom they kissed, and were feeding.

“But when the girl said, How handsome, ladies, that mule is! they replied with tears, and said, This mule, which you see, was our brother, born of this same mother as we; for when our father died, and left us a very large estate, and we had only this brother, and we endeavored to procure him a suitable match and thought he should be married as other men, some giddy and jealous woman bewitched him without our knowledge.

“And we, one night, a little before day, while the doors of the house were all fast shut, saw this our brother changed into a mule, such as you now see him to be.

“And we, in the melancholy condition in which you see us, having no father to comfort us, have applied to all the wise men, magicians, and diviners in the world, but they have been of no service to us.”

As soon as the girl—who was evidently Jesus’ nurse—heard this she hastened to Mary, who, we are told, brought Jesus and set him on the mule’s back. Jehovah’s infant son was equal to the occasion—the mule was instantly turned back into a young man.

The trip of the infant Jesus through Egypt was a continual display of such juggleries and miracles as the Egyptians had never witnessed before—and this, be it observed, was a period when all manner of gods and magicians, and demons and sorcerers, were plentiful. The miraculous healings that were produced by the water that Jesus was bathed in were of daily occurrence.

It's a wonder that some enterprising Egyptian drug-gist didn't have him scrubbed in a tank, and bottle the water to be sold as a cure-all.

Also many cures were effected by the touch of Jesus' swaddling cloths. One case is recorded of a man who had two wives, each of whom had a sick boy. One of the wives, becoming converted to Jehovah's religion, traded a costly carpet to Mary for one of these cloths. With this she bandaged her boy, whose name was Caleb, and he was instantly made well.

The other wife had no such saving faith and so her boy died.

The result was that the heathen wife determined to kill the boy Caleb. She threw him into a red-hot oven and closed the door; but Caleb wouldn't burn. He sat there laughing, until his own mother hearing him, came to his rescue.

Then the jealous wife threw Caleb into a well; but Caleb wouldn't drown; and he was dragged out of the well unharmed.

Jesus, the son of Jehovah, had put a charmed life on Caleb.

The infant Jesus also got even with the heathen mother—he caused her to tumble down the well where she had tried to drown Caleb, and break her neck.

The next day a converted woman brought a dead child and placed it in the bed beside Jesus. The child immediately came to life.

After this Joseph and Mary and the infant Jesus returned to their own home in Bethlehem, to which place

multitudes, afflicted with disease, used to journey and be cured.

One case, narrated in the thirteenth chapter of the Gospel of the Infancy of Jesus Christ, was that of a girl tormented by Satan, who came in the shape of a dragon, and sucked her blood until she looked like a corpse. Her mother brought her to Bethlehem, where St. Mary gave her one of Jesus' diapers, with instructions to shake it in the face of Satan the next time he appeared. This was done; it was more than Satan could stand; flames and burning coals flew out of the garment into Satan's face and eyes, and he hurried back to Hell. The girl, we are told, was never troubled with him again.

Here is the original story of Judas Iscariot, as told in the fourteenth chapter of the Gospel of the Infancy of Jesus:

"Another woman likewise, lived there, whose son was possessed by Satan.

"This boy, named Judas, as often as Satan seized him, was inclined to bite all that were present; and if he found no one else near him, he would bite his own hands and other parts.

"But the mother of this miserable boy, hearing of St. Mary and her son Jesus, arose presently, and taking her son in her arms, brought him to the Lady Mary.

"In the meantime James and Joses (sons of Joseph) had taken away the infant, the Lord Jesus, to play at a proper season with other children; and when they went forth, they sat down and the Lord Jesus with them.

"Then Judas, who was possessed, came and sat down at the right hand of Jesus.

"When Satan was acting upon him as usual, he went about to bite the Lord Jesus; and because he could not do it, he struck Jesus on the right side, so that he cried out.

"And in the same moment Satan went out of the boy, and ran away like a mad dog.

"This same boy who struck Jesus, and out of whom Satan went in the form of a dog, was Judas Iscariot, who betrayed him to the Jews.

"And that same side, on which Judas struck him, the Jews pierced with a spear."

To those not versed in the mysteries of theology it has always appeared strange that Jehovah's son, who daily and publicly performed the most amazing and supernatural exhibitions imaginable, was so unknown to the Jewish population that it was necessary to hire a man to identify him. Theology explains this, however, by claiming that Jehovah had purposely blinded the eyes of the Jews so that they would not recognize his son if they met him on the street.

It also appears from the narrative concerning Judas Iscariot, found in the Gospel of the Infancy of Jesus Christ, that Judas was destined from childhood to do his part in the bloody sacrifice of a god. He was purposely doomed and damned.

This, it will be noted, sustains the Calvinist doctrine of pre-destination.

Many more wonders did Jehovah's son work, as related

in the Gospel of the Infancy of Jesus Christ. As a boy, he constructed mud animals and birds of all descriptions. These he would blow upon, and they would run about and fly away, to the amusement and astonishment of his playmates. He would also offer food and drink to these mud animals, of which they eagerly partook.

One day he walked into a dyer's shop, gathered all the garments sent there to be dyed, and threw them into a furnace. The poor dyer was frantic; but Jesus asked him what colors he wanted them to be dyed, and, when informed, he pulled each garment out of the fire, dyed as requested, and not even scorched.

Jesus' step-father, Joseph, was a carpenter, and whenever he happened to saw a board too short, Jesus would stretch it out to the proper length; and when he sawed it too long, Jesus would push it shorter. He was a handy lad to have around a carpenter shop.

Once Joseph took a contract to build a throne for the king. It took him two years to complete the job, and when at last he carried it to the palace, it would not fit the place designed for it. This made the king, who was badly in need of the throne, so angry that Joseph, fearful of what might be the consequences of his blunder, went to bed without his supper. Jesus went to him and asked him what it was that troubled him so. When informed, he told his step-father not to worry—that he would square things; so the next morning he went to the palace and squeezed the throne to a perfect fit.

For amusement Jesus would throw little boys into a

fire, and they would turn into kids; then he would pull them out of the fire, and they became boys again.

He had Jehovah's temper, for, we are told, he thought nothing of killing a boy whom he became angry at.

One time a snake bit a man called Simon the Canaanite, so that he began to swell and was about to die. Jesus made the snake suck all the poison out of Simon, and thus healed him. The snake swelled up, burst asunder, and expired.

Joseph and Mary felt that as Jesus was destined to grow up and be a god, he should have a good education; so, as soon as he was considered old enough, they took him to the best school they could find.

The teacher was a man by the name of Zaccheus, who was considered the most learned professor in Jerusalem. Zaccheus started to instruct the little Jesus in the alphabet, and, when Jesus asked to be shown the highest grade books in the school, Zaccheus threatened to chastise him. However, he did not do it, and Christianity was thereby spared the spectacle of a pedagogue spanking one of its gods. Jesus then disclosed such a knowledge of all the books known to the teacher, and picked them up and read them with such ease, that the teacher sent him back to Joseph and Mary with a note stating that the boy's education was completed before the days of Noah.

There was not a dogma in theology taught but that Jesus understood. Of course the sciences, being unheard of at that time, he knew nothing about.

All these wonderful things about Jesus are told in the apocryphal Gospel of the Infancy of Jesus Christ; and

this gospel, it is claimed, was at one time the only divinely inspired account in use among the churches of Asia and Africa.

Other apocryphal gospels, still extant, narrate more miracles performed by Jehovah's son. These gospels, containing all these wonders, as well as the recognized gospels of the New Testament, began to spring up in the first century, and continued to accumulate to the fourth. All, apparently, bear the same evidence as to their divinely inspired origin.

In fact, none of them contain a more wonderful test of a Christian's faith than is found in the last chapter and closing verses of the orthodox gospel of Mark.

Judged by this test, it is very simple to tell a genuine Christian from a mere imitator.

The genuine Christian, says this gospel and recognized authority, can still make devils come out of people's mouths; the genuine Christian, having no education whatever, can speak all foreign languages; he can safely handle rattlesnakes and tarantulas—their bite cannot harm him; he can drink any poison known to chemistry, such as carbolic or nitric acid, without feeling any ill effect; and he can walk into a hospital, and by laying his hands on their persons, heal the most hopeless cases.

Any person professing Christianity, who cannot do these things, says the divinely inspired Gospel of Mark, is a deceiver, and is damned.

The sacrifice of Jesus to the God Jehovah was accompanied by mysterious phenomena, the like of which had never before, nor has ever since, been seen. The earth

quaked, and great rocks were rent asunder; the sun stopped shining, and black darkness enveloped the land; graves opened, and the dead walked forth; a god was dead, and "descended into Hell"; after three days he returned from Hell, resumed his earthly body, and ascended bodily to Heaven.

All this occurred in the City of Jerusalem, and the bodily ascension to Heaven was made in broad daylight, and must have been witnessed by thousands of people; and yet no secular writers of the period, Hebrew, Greek or Roman, make any mention whatever of these astounding sights.

The divinely inspired recording of these supernatural events was left to holy fathers who lived years after they happened, and in a distant country, and whose only authority was that they had heard that somebody heard that somebody else heard long ago all about it.

According to the apocryphal Gospel of Nicodemus it was the literal Hell—the lake of fire and brimstone—into which Jesus descended, and there remained for three days. In the fifteenth chapter and first verse of this gospel it says, "while all the saints were rejoicing, behold Satan, the prince and captain of death, said to the prince of Hell:

"Prepare to receive Jesus of Nazareth himself, who boasted that he was the Son of God."

St. Jerome, who lived in the fourth century, also affirms that Jesus went to Hell.

The sixteenth chapter of the Gospel of Nicodemus gives an account of Jesus' entrance into Hell. It seems

that Satan, fearful that Jesus was about to destroy the place, made his escape, and left things in sole charge of Beelzebub, "the Prince of Hell."

This Beelzebub was a new devil. There is no account of him in the Old Testament. Jehovah must have created him about the same time he begat Jesus.

The Gospel of Nicodemus also tells why Jesus went to Hell, and what he was doing there during his three days' sojourn. It was to rescue the chosen people, from Adam down, who were locked up there.

This proves the orthodox contention that all the countless sacrifices of bulls, and goats, and sheep, and pigeons and roosters, were not sufficient to appease Jehovah's wrath against mankind, on account of Adam and Eve eating the apple.

The first lost soul that Jesus rescued, as told in the nineteenth chapter of the Gospel of Nicodemus, was Adam himself. The third verse of this chapter narrates how he and Jesus shook hands. The first verse of the twentieth chapter states that Michael, the archangel, was standing by, and that Jesus turned Adam over to him, and that Michael then escorted Adam to Paradise.

No mention is made of Eve. She is probably still in Hell, suffering out her unpardonable crime.

The first angels that Adam met, on his arrival at Paradise, were Enoch and Elijah, who went there bodily, with all their clothes on. Adam expressed great surprise on meeting these two. He said he had hunted all over Hell for thousands of years, and could not find them.

He did not know what had become of them, and had given them up as lost.

It appears, however, that after the sacrifice of Jehovah's son, Enoch and Elijah were not allowed to remain in Heaven any longer with their bodies of flesh and blood. Jehovah sent them to Jerusalem, and there had them killed. Only their souls are now in Heaven. This is recorded in the fourth verse of the twentieth chapter of the Gospel of Nicodemus.

The Gospel of Nicodemus appeared towards the close of the third century, and the Gospels of Matthew, Mark, Luke and John were finally compiled in the fourth.

Among the Christians of the early centuries no book was more devoutly cherished and revered than the apocryphal "Shepherd of Hermas." It was accepted as divinely inspired into the fifth century. It was endorsed by Ireneus, Origen, Eusebius, and Jerome. The book is composed of "Visions," "Commands," and "Similitudes." It is mostly a warning against the charms of women, and an admonition to let the wicked creatures alone.

The author of the book, Hermas, was a brother of Pius, Bishop of Rome. As a "woman-hater" he nearly equalled Paul. He hated them because Eve had eaten of the apple, and then tempted Adam to eat of it. Thus the woman started all the world's woes. All the doom and damnation, all the bloody sacrifices from goats to gods to appease Jehovah's wrath, were caused by the woman. By nature Hermas really liked women, and was honest enough to admit it; but when he became a Christian he discovered the wickedness of such passion.

The First Book of Hermas, Vision I, tells how he was once tempted. While walking along the banks of the river Tiber one day, thinking such holy thoughts as becomes a saintly monk, he discovered, bathing in the river, the most beautiful maiden his eyes had ever beheld. As he looked upon the lovely vision human longings filled his soul, and human passions surged through his veins. For the moment he forgot his holy calling—forgot the sackcloth and ashes, and scourging of the body, necessary to make a saint. Hermas only saw the lovely vision before him, bathing in the river. He says, "And when I saw her I thought with myself, saying, How happy should I be if I had such a wife!" and Hermas, the brother of the bishop, sighed and walked on.

"And when I had walked a little," he says, "I fell asleep. And the spirit caught me away."

Jehovah, it appears, had put him into a trance, for, we are told, Hermas saw Heaven opened and there appeared the beautiful maiden, in the form of an angel, looking down upon him. And then she told Hermas how he had sinned as he strolled along the river, and how he must repent, and never again entertain such evil desires if he wished to become a saint. Hermas at first denied any thought of evil, but the angel, it seems, knew better.

"Then she," so he writes, "smiling upon me, said: The desire of naughtiness has risen up in thy heart."

And all that poor Hermas had done, so he himself confesses, was to say to himself, "how happy should I be if I had such a wife."

The pathetic part of this story of the temptation of

Hermas is that, after all, the vision bathing in the river may have been nothing but a male angel, impersonating a beautiful maiden, upon whom Jehovah had cast a charm. Anyway, Jehovah was often up to such tricks.

Another experience, similar to the one narrated, is the story told of St. Anthony, who was born at Coma, Egypt, in the year 251, and who was such a religious youth that he looked upon woman as sent by the Devil to lead holy men to destruction. He therefore decided that he would be a male virgin himself, and so he gave all his money away and took to the woods, without a cent in his pocket. He finally became a saint by subsisting mostly on wild berries, roots and water. St. Anthony was known as a "grazing monk," and he roamed about shelterless and nearly naked, browsing like a cow on herbs.

One time the Devil tempted him nearly to the falling point. Satan appeared to him one moonlight night in the form of a beautiful girl, with hair as black as the raven and eyes to match. Her lips were like luscious cherries, and her plump bosom heaved beneath her loose-fitting gown of snowy white. She looked love's eyes at St. Anthony, and played with her dainty fingers beneath the bunch of whiskers on his chin. This was the great crisis in St. Anthony's career.

But he did not fall—he came through without a blemish. Then he started for the desert sands where neither herbs nor berries grew and went on a protracted fast. He became so starved and weak that he found himself unable to travel back to where he could find good browsing again, and had about made up his mind to die and

go to Heaven, when the archangel Michael flew down to him with baskets of food and told him to eat and live. St. Anthony did this and lived to become one of the most holy men in the church calendar.

Poor woman, doubly cursed by Jehovah's wrath! Of her the godly Saint Tertullian exclaimed, "Woman, you ought to go about clad in mourning and rags, your eyes filled with tears of remorse, to make us forget that you have been mankind's destruction. Woman, you are the gate to Hell."

And St. Hieronymous said: "Matrimony is always a vice, all that can be done is to excuse it and to sanctify it; therefore it was made a religious sacrament." According to this, the original reason of requiring a priest to officiate at a marriage ceremony was to have the sin of getting married absolved.

Origen, who was one of the leading lights in making our New Testament, and who of all others insisted on discarding a hundred and odd gospels then extant (fourth century), and keeping only the four gospels we now have, declared: "Matrimony is impure and unholy; a means of sensual passion." Origen emasculated himself, so he could look with holy contempt upon woman.

St. Paul said: "The man is the image and glory of God; but woman is the glory of man." And St. Peter cries, "Wives, obey your husbands!"

No wonder the Christian world has for centuries looked upon woman as an inferior creature in the light of these divinely inspired teachings.

St. Thomas of Aquino, who lived in the thirteenth

century, said: "Woman is a rapidly growing weed, an imperfect being. Her body attains maturity more rapidly only because it is of less value, and nature is engaged less in her making. Women are born to be eternally maintained under the yoke of their lords and masters, endowed by nature with superiority in every respect, and therefore destined to rule."

The "jus primae noctis" (right of the first night) was legally practiced in Christian Europe far into the Middle Ages. The landlord claimed and exercised the right of sleeping with the bride of a peasant the first night of the marriage. The Church ruled that this was all right in the sight of Jehovah. In fact, the religious Council at Maacon, held during the sixth century, seriously discussed the question as to whether woman had a soul or not. It was decided in her favor by a majority of one. In Christian Scotland this right of the landlord to sleep with the peasant bride the first night was modified by King Malcolm III at the close of the eleventh century by allowing the groom to pay a marriage tax to the landlord. In Germany, according to the records of the Swabian monastery at Adelberg, of the year 1496, a law had been enacted whereby the peasant could redeem his wife from the lust of the feudal lord by the payment of a bag of salt and the bride to give what would now be a little over \$5 in money, "in a dish large enough that she might sit in it."

In Poland the noblemen had a legal right to deflower any maiden they pleased, and if her lover or anybody

else protested, the law condemned him to receive one hundred lashes.

In England, until 1870, a man was entitled to all the personal property of his wife. Prior to this period an English woman was a mere cipher before the law. In the year 1888 Bishop J. N. Wood delivered a lecture at Westminster, in which he declared that "as late as a century previous English women had not been permitted to eat at their husband's table, nor to speak until they were spoken to. As a symbol of the husband's power, a whip hung over the bed, that the law permitted the man to use on his wife. Only the daughters were required to obey the mother; by her sons she was regarded as a servant." It was not such a very long while ago that the English law was repealed that allowed a husband to thrash his wife with "a stick no thicker than his thumb."

All of which is in strict accordance with the injunctions of the God Jehovah, who turned over the Midianite maidens to the soldiers, and who commanded that a woman caught in adultery should be stoned to death..

After the sacrifice of Jesus, his disciples, we are told, became magicians. An account is given in the fifth chapter of the Acts of the Apostles, of Peter killing a man and woman who had lied about a real estate transaction, by simply ordering them to die. In the ninth chapter of this same book, Peter healed the sick and raised the dead. Angels frequently appeared to the disciples and talked with them.

The Book of Revelations, which the theologians claim was written by John, but which did not make its appear-

ance until more than a hundred years after John's death, is a marvelous experience of strange sights seen by this disciple. He saw Heaven, and Jehovah seated there on his throne, together with all the royal paraphernalia appropriate for so powerful a potentate. Lightnings and thunderings and mystic voices proceeded from the throne, and Jehovah was guarded by "four beasts full of eyes before and behind" (Revelation iv, verse 6). The description of these animals follows:

"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him."

Quite a menagerie.

He also saw an angel clothed with a cloud, wearing a rainbow for a hat, and whose face was like the sun, and his feet made of fire. He was so large that he stood with one foot in the middle of the ocean and the other in the middle of the earth. According to the geographical knowledge we now possess he must have cut quite a figure. This angel had a voice like the roar of a lion, and as loud as "seven thunders."

He saw a woman wearing the sun for a cloak, and standing on the moon. He saw a dragon with seven heads and ten horns, and a gold crown on each of his heads. He also saw creatures coming out of the sea with seven heads and ten horns.

No other man, that was perfectly sober, ever witnessed such sights as described by the author of the Book of Revelation.

CHAPTER X.

AFTER Jesus made his ascension from the city of Jerusalem to Heaven, he became a god, equal in every respect to Jehovah. From that time three gods have operated and ruled the universe—Jehovah, Jesus, and the Holy Ghost. These three, however, are only one God. Each one is the three, and the whole three are the one. Any theologian can explain this.

None of these gods, which are one, however, make their, or his, appearance on earth any more; Jehovah never leaves his throne.

Nor are animals or humans offered in sacrifice to Jehovah any longer. This ceremony ceased when cannibalism disappeared and the art of cooking became popular, and the priests preferred sitting down at a table rather than sticking an iron prong into the altar and dragging out their food in half-raw chunks.

All personal manifestations of the God Jehovah have now ceased. They were done away with when the orthodox Christian Church was formed. Jehovah then ordained special representatives on earth to attend to his business, the most prominent of these being known as popes. Also, all the kings and kaisers and czars are ordained by Jehovah. St. Paul tells us this. The popes, however, outclass them all. In fact, the popes are nearly gods.

Pope Stephanus V, who occupied the papal chair in the last part of the ninth century, declared:

"The popes, like Jesus, are conceived by their mothers through the overshadowing of the Holy Ghost. All popes are a certain species of man-gods, for the purpose of being the better able to conduct the functions of mediator between God and mankind. All powers in Heaven, as well as on earth, are given them."

Here are some of the titles of a pope:

"Most Divine of All Heads."

"Holy Father of Fathers."

"Pontiff Supreme over All Prelates."

"Overseer of the Christian Religion."

"The Chief Pastor."

"Pastor of Pastors."

"Christ by Unction."

"Abraham by Patriarchate."

"Melchisedec in Order."

"Moses in Authority."

"Samuel in the Judicial Office."

"High Priest, Supreme Bishop."

"Heir of the Apostles; Peter in Power."

"Key-Bearer of the Kingdom of Heaven."

"Pontiff Appointed with Plentitude of Power."

"Vicar of Christ."

"Sovereign Priest."

"Head of All the Holy Churches."

"Chief of the Universal Church."

"Rock against which the proud gates of Hell prevail not."

"Infallible Pope," etc., etc.

"What art thou?" writes St. Bernard, Abbot of Clairvaux, in a letter to Pope Eugenius III. "Thou art the Prince of Bishops, thou art the Heir of the Apostles. * * * Thou art he to whom the keys of Heaven are given, to whom the sheep are intrusted. There are indeed other doorkeepers of Heaven, and other shepherds of the flocks; but thou art the more glorious in proportion as thou hast also, in a different fashion, inherited before others these names. * * * Canst thou not, when a just reason occurs, shut up Heaven against a bishop, depose him from his episcopal office, and deliver him over to Satan."

The Council of Lateran, in its first session, gave to the pope the appellation of "Prince of the Universe;" in its second session it named him "Prince and King, who is to be adored by all people, and who is very like unto God." St. Bernard affirms that "none except God is like the pope, either in Heaven or on earth." Says Pope Innocent III: "The pope holds the place of the true God." Cardinal Manning endorsed and drew public attention to that clause of the Catholic faith which says: "We declare, affirm, define and pronounce it necessary to salvation for every human creature to be subject to the Roman pontiff." And in a published discourse he represents the pope as saying: "I claim to be the Supreme Judge and Director of the consciences of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the Legislature that makes laws for kingdoms.

I am the sole last supreme judge of what is right and wrong."

The Ecumenical Council, held in Rome, 1870, settled for all time to come the infallibility of the pope. Of course this had been maintained by the popes for centuries, for it had been declared that "Thou are another god on earth," but it remained for a papal council of the nineteenth century to officially pronounce the infallible divinity of the Roman "god on earth." The vote of the council was taken on July 13, 1870, and on July 18th of that year the decree was formally promulgated with great ceremony at St. Peter's Cathedral, Rome. The following description of the event, by Dr. J. Cummings, of London, England, is interesting reading:

"The pope had a grand throne erected in front of the eastern window in St. Peter's, and arrayed himself in a perfect blaze of precious stones, and surrounded himself with cardinals and patriarchs and bishops in gorgeous apparel, for a magnificent spectacular scene. He had chosen the early morning hour, and the eastern window, that the rising sun should flash its beams full upon his magnificence, and by it his diamonds, rubies and emeralds be so refracted and reflected that he should appear to be not a man, but what the decree proclaimed him to be, one having all the glory of God. * * * The pope posted himself at an early hour at the eastern window, but the sun refused to shine. The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the would-be god could not see to read by daylight, and he (the

god) had to send for candles. Candle-light strained his nerves of vision too much (gods are not used to candles), and he handed the reading over to a cardinal. The cardinal began to read amid an everblackening gloom, but had not read many lines before such a glare of lurid fire and such a crash burst forth from the inky heavens as was never equalled at Rome before. Terror fell upon all. The reading ceased. One cardinal jumped from his chair, and exclaimed, 'It is the voice of God speaking, the thunders of Sinai.' "

Even the ordinary priests of the Roman Church are magicians; they can absolve sinners, and by muttering a few mystic words turn bread and wine into the actual body and blood of the sacrificed son of Jehovah. The manner in which this is done is told by the Rev. Anthony Haering, Co-operator of Oberdorfen in the last century. He said, as recorded in a sermon:

"With this ability of granting absolution, Jesus has bestowed a power upon the priesthood that is a terror even to Hell itself and which Lucifer himself cannot resist; a power that reaches into the immeasurable eternity where all other earthly powers find their limit and their termination; a power, I tell you, that is capable of breaking fetters that have been wrought for eternity by the commission of great sins. Yea, verily, this power of remission of sins makes the priest to a certain extent a second god, for, to remit sins is, in the course of nature, a prerogative of God alone; and still this is not the highest pinnacle of priestly potency, his power extends still further. He is empowered to render even God him-

self subservient to him! How? When the priest steps up to the altar to offer up holy mass, then Jesus Christ, who sits on the right of his Father, arises, as it were, to be ready at the beckoning of his priest on earth. And scarcely has the priest began the consecration when Jesus, surrounded by the heavenly hosts, descends to earth and on the sacrificial altar and upon the words of the priest he there changes the bread and wine to his sacred flesh and blood, and then he lets the priest lift him up and lay him down with his hands, even though he were the most corrupt and most unworthy of all priests on earth. Truly, such power exceeds even the power of the greatest angels of Heaven, even that of the Queen of Heaven herself. Therefore Saint Francis of Assisi was wont to say, very properly: 'If a priest and an angel should meet at the same time, I should salute the priest first and the angel after, because the priest is endowed with much greater power and majesty than the angels!'

The miraculous powers of the popes and priests since the sacrifice of Jesus to the God Jehovah equal the stories of magic found in the Bible. The accounts of the miracles accomplished by holy relics of the saints would fill volumes. Helena, the mother of Constantine, the founder of orthodox Christianity, discovered, so it is claimed, the cross upon which Jesus had been sacrificed over three hundred years before. Enough of it has been accumulated since its discovery by Helena to start a wholesale lumber yard. Splinters from that cross are still sold to the faithful in the Catholic countries of Europe and Spanish America.

Helena not only discovered the cross of Christ himself, but also the crosses upon which the two thieves were crucified. By the miraculous power of the Roman priests the thieves' crosses are also a cure for all manner of disease. The timber from these doesn't cost the believer as much as that from Jesus' cross—and doubtless will do the work just as well. The sale of these began early in the fourth century. They are still being retailed.

Shortly after the wonderful finding of these crosses, the graves of all the apostles were found. The bones of these apostles are in existence to this day. In fact, the body of each apostle has furnished bones, hair and nails enough to fill a museum. There is scarcely a priest in any strictly Catholic country that does not keep a good supply of St. Peter's fingers and toes.

The skeletons of the saints are also quite numerous and command a good price. St. Dionsius, for instance, exists in Europe in two complete specimens, one skeleton being at St. Denis and the other at St. Demmeran, besides which well-preserved skulls of him are exhibited at the two cities of Prague and Bamberg, and an extra hand is on exhibition at Munich.

The worship of the Virgin Mary began in the fifth century. There was a dispute among the clergy whether to call her the "Mother of God," or only the "Mother of Christ." Nestorius, one of the church fathers, thought it improper to call her the "Mother of God"—he wanted her called the "Mother of Christ." The synod of Ephesus, however, decided on the "Mother of God." The people, who had been accustomed to worshipping all the

gods of the old mythology, also began to worship Mary's mother, St. Ann, and named her the "Grandmother of God." This, however, was going a little too strong, and finally Pope Clement XI ordered a halt. He doubtless feared that the devout populace would deify all the rest of Mary's relations, and would soon be praying to the "Uncle of God," the "Aunt of God" and dozens of God's first and second cousins. Mary's mother is now only St. Ann. Whether or not Adam had a navel has been a source of controversy time and again. The holy fathers have not decided the question up to the present writing.

Albrecht of Laningan, Bishop of Regensburg, wrote an exhaustive treatise as to whether the Virgin Mary was a blonde or brunette. He was absolutely certain that the earth was flat, but he wasn't quite so sure regarding Mary's complexion.

During the Crusades Europe became flooded with relics. Sacred articles of every description were brought from the Holy Land. Saint Louis, King of France, by the payment of an enormous sum, obtained possession of pieces of wood from the "true cross," the sponge that was filled with vinegar and offered to Jesus, some of the original nails by which he was crucified, the purple coat he wore and the crown of thorns. In fact, the entire wardrobe of Jesus, of the Virgin Mary, of St. Joseph and all of the apostles were produced. Thorns from the crown of thorns were sold in every village of Europe. Even the blood of Jesus, sometimes in single drops, again by the bottleful, was produced. One of the most remarkable relics brought back from the Crusades were samples

of milk from the breasts of the Holy Virgin. The quantity of this milk exhibited was more than a score of wet nurses could produce in a year. Even the swaddling cloths of the infant Jesus were brought forth in great quantities. The rope with which Judas hanged himself was found, and enough of it disposed of to stretch from London to Jerusalem. The pole was discovered upon which the rooster sat when he crowed when St. Peter denied his Lord, together with all the said rooster's tail-feathers. Even wonderful relics from the Old Testament prophets and patriarchs became common. Among these might be mentioned the staff with which Moses miraculously divided the Red Sea, some of the manna that was fed to the children of Israel, the brazen serpent set up in the wilderness, thorns from the burning bush, the stool from which Eli fell and broke his neck, the shears that Delilah used when she cut off Samson's locks, and some of Noah's whiskers.

Nor have Jehovah's ordained representatives on earth failed to carry out his ancient laws regarding heresy, witchcraft and slavery. They have deluged the earth with the blood of victims, have tortured and burned heretics, even as Jehovah himself had done in days of yore.

It is estimated, by those who have given the subject investigation, that the Papacy, acting as Jehovah's agent, during the past thirteen hundred years, has caused the death of fifty millions of people. King Henry II, of England, in the year 1160, by order of the Catholic Council of Oxford, ordered a company of Waldenses, men

and women, to be publicly whipped, branded on the cheek with a red-hot iron and driven, half-naked, out of the city in the dead of winter; and none were permitted to show them pity or grant them the slightest favor.

Frederick, the Emperor of Germany, in the year 1224, sentenced heretics of every description, alive, to the flames. Sixty thousand heretics were slaughtered in the City of Beziers in 1209. Four hundred were burned alive at Lavaur in the year 1211. The Duke of Alva boasted of the execution of 18,000 men and women in six weeks. Paola, the historian, reckons the number martyred by the Church in the Netherlands at 50,000; and Grotius gives the list of Belgian victims at 100,000. It is estimated that 70,000 Huguenots were put to death in France. There were not as many witches and Quakers in Massachusetts as there were Huguenots in France, so the Protestant Puritans were unable to score as big a record when they butchered witches and Quakers in the name of Jehovah as their Catholic mother did with the Huguenots in France.

The massacre of St. Bartholomew's Day began on August 24, 1572. The tolling of the tocsin at midnight, August 23, gave the signal. The carnival of death lasted seven days. Medals commemorative of the event were coined in the Papal mint by order of the Pope and distributed among his the faithful. One of these medals is on exhibition in Memorial Hall, Philadelphia. Its face presents a raised figure of the Pope and the inscription "Gregorious XIII, Pontifex Maximus Anno I." On the reverse side of the medal is a representation of a destroy-

ing angel, bearing in the left hand a cross, and in the right hand a sword, and before whom a band of Huguenots, fleeing and prostrated—men, women and children—is represented, whose faces and figures express horror and despair.

The Holy Inquisition was established by St. Dominic in the thirteenth century. Great, gloomy prisons filled the land to hold and torture the victims of the religion that teaches the doctrine of everlasting torment. "The victims of the Inquisition," says Dowling, "were generally apprehended by the officers of the tribunal called familiars. * * * In the dead of the night, perhaps, a carriage drives up and a knock is heard at the door. An inquiry is made from the window, by some member of the family rising from his bed, 'Who is there?' The reply is the terrible words, 'The Holy Inquisition!' Perhaps the inquirer has an only child, a beloved and cherished daughter; and almost frozen with terror he hears the words, 'Deliver up your daughter to the Holy Inquisition,' or it may be, 'Deliver up your wife, your father, your brother, nor open your lips,' on pain of a like terrible fate with the destined victim. The trembling victim is led out, perhaps totally ignorant of his crime or accuser, and immured within those horrid walls through which no sigh of agony or shriek of anguish can reach the ears of tender and sympathizing friends. The next day the family go in mourning; they bewail the lost one as dead; consigned not to a peaceful sepulchre, but to a living tomb; and strive to conceal even the tears which

natural affection prompts, lest the next terrible summons should be for them."

The Church of Jehovah never willingly gave up the prison and torture. When Napoleon captured the city of Toledo, he caused the opening of the Inquisition prison at that place and of this event the history of the Napoleonic wars says: "Graves seemed to be opened and pale figures like ghosts issued from dungeons which emitted a sepulchral odor. Bushy beards, hanging down over the breast, and nails grown like bird's claws, disfigured the skeletons, who with laboring bosoms inhaled, for the first time for a long series of years, the fresh air. Many of them were reduced to cripples, the head inclined forward and the arms and hands hanging down rigid and helpless. They had been confined in dens so low they could not rise up in them, and in spite of all the care of the army surgeons many of them expired the same day. On the following day General La Salle minutely inspected the place, attended by several officers of his staff. The number of machines for torture thrilled even men inured to the battlefield with horror. In a recess in a subterranean vault, contiguous to the private hall for examinations, stood a wooden figure made by the hands of monks and representing the Virgin Mary. A gilded glory encompassed her head and in her right hand she held a banner. It struck all at first sight as suspicious that, notwithstanding the silken robe, descending on each side in ample folds from her shoulders, she would wear a sort of cuirass. On closer scrutiny it appeared that the fore part of the body was stuck full of extremely sharp

nails and small knife-like blades with the points of both turned toward the spectator. The arms and hands were jointed, and machinery behind the partition set the figure in motion. One of the servants of the Inquisition was compelled by command of the General to work the machine, as he termed it. When the figure extended her arms, as though to press somebody lovingly to her heart, the well-filled knapsack of a Polish grenadier was made to supply the place of a living victim. The statue hugged it closer and closer, and when the attendant, agreeably to orders, made the figure unclasp her arms and return to her former position, the knapsack was perforated to the depth of two or three inches, and remained hanging on the points of the nails and knife blades."

Among the various modes of torture used by Jehovah's priests were dislocation of the joints and breaking of the bones by means of pulley, rope and weights; roasting the soles of the feet, and suffocation with water, with the torment of tightened ropes.

In the dislocation by the pulley, ropes and weights, a pulley was fixed to the roof of the "Hall of Torture," a gloomy apartment, usually situated far underground in order that the shrieks of the victims might not be heard, and a stout cord passed through it. The accused, whether male or female, who had dared to deny that His Holiness the Pope was God, or that bread and wine consecrated by a priest was not actually the flesh and blood of Jesus, was then seized and stripped, his or her arms tightly wound around the limbs and body, shackles put on the feet and hundred pound weights strapped to the ankles.

Then the man or woman, entirely naked save a cloth about the loins, was raised up by a cord fastened around the wrists, or, in more obstinate cases, the thumbs, and which was passed through the pulley. The heavy weights added more agony to the tortured nerves and muscles. The heretic was whipped on his or her naked body. The rope was suddenly loosened and the victim fell to within a foot or two of the ground, thus tearing the tendons and dislocating the arms and shoulders and causing fearful agony. If the heretic did not recant after all this, and had fainted from the intense pain, he or she was removed to a filthy dungeon and thrown upon the damp, vermin-infested ground, where a surgeon was permitted to set the dislocated bones and doctor the torn body, only for another renewal of the tortures, to be repeated oftentimes from month to month until recantation or death took place.

In the religious rite of roasting the feet, the victim, whether a man or woman—often a mere boy or girl—was stripped as before by the priests and placed in the stocks. The soles of the feet were well greased with lard to make them burn better. The Protestant Christians, when they burned a witch at the stake, used tar instead of lard—so, it will be noted, the difference between the two creeds is largely the difference between tar and lard.

But to return to the ceremony of roasting a heretic's feet; after the feet were well greased with lard, and as they were protruding from the oaken stocks, a blazing fire of coals in a consecrated dish was placed under them.

With the first shriek of agony a board was inserted between the blaze and the roasting feet, and the victim asked to recant. If he or she refused, the torture was repeated, and kept up until the feet were completely burned off.

The torture of the tightened ropes and suffocation by water was a favorite method for female victims. The accused was stripped and tied to a wooden horse, or to a hollow bench, and so tightly were the cords drawn that they cut through the flesh of the arms, thighs and legs to the very bone. In this situation the woman was forced to swallow seven pints of water, slowly dripped into her mouth on a piece of silk or linen, which was frequently forced down her throat, producing all the horrible sensations of drowning. Every motion of the body forced the cords further and further through the quivering and bleeding flesh.

Then there was the thumbscrew, a nice little piece of mechanism that they screwed on the thumbs of heretics till the blood spurted through the flesh. And there was the iron rack and wheel, that tore and broke and crushed the sinews and bones.

Then there was the *auto da fe*. The term "*auto da fe*" means an "act of faith," and refers to a public wholesale burning of heretics alive. It was done after the victims had been tortured and lacerated by the methods already described, and still lived. The victims of the *auto da fe* were lined up in a great procession, and headed by Jehovah's priests, were marched to the place of burning.

The victims of the auto da fe were dressed according to the eternal fate that awaited their souls. They wore the "san benito," the "coroza," the rope around the neck, and carried in their hands a yellow wax candle. The "san benito" is a penitential garment of yellow cloth reaching down to the knees, and on it is painted the picture of the person wearing it, burning in the flames, with the features drawn up in agony, and surrounded by figures of dragons and devils in the act of fanning the flames. This costume worn by the auto da fe victim indicated that the wearer was a hopeless heretic who was to be first burned alive, and then was to burn in Hell forever. If the victim has become penitent, and is converted before being led to slaughter, then the san benito is painted with the flames downward; this is called the "fuego repolto," and indicates that the penitent is not to be burned alive, but is to have the favor of being strangled to death before being thrown into the flames. Besides being allowed to be strangled to death before the remains are roasted, the penitent is not consigned to Hell after he is dead. He only goes to Purgatory, from which any holy father can get him out if his relatives will pay the price.

The "coroza" is a pasteboard cap, three feet high and ending in a point. On it were painted crosses, devils and flames.

Take it altogether and the Holy Inquisition is the most fitting example of faith and fellowship that the Christian followers of Jehovah ever pulled off. It is worthy the admiration of the god that stalked through Egypt at midnight butchering innocent babies; the god

that ordered all the men and women and male children of the Midianites slaughtered, and only the young girls to be saved and turned over to the Hebrew soldiers; the god that ordered that all those who did not worship him in the orthodox way should be put to death; the god that stoned a woman found in adultery, and made a man pay a small fine for the same offense; the god that punished David for murdering Uriah by having David's wives outraged in daylight on the streets of Jerusalem; the god that was a friend to this same David, because he offered up human sacrifices; the god that ordained polygamy and slavery, that hung witches, bored holes in the ears of slaves, loved the sight of torture and the smell of burning flesh—the god of war, rapine, rape and sacrifice—to the glory of this god, and in accordance with the laws and commandments given by this god, the Holy Inquisition did its bloody work.

The morals of some of Jehovah's most illustrious representatives, since his own retirement from active service, are strikingly similar to those of his old-time holy men. Starting with the tenth century began what is known in history as the "Roman regime of harlots." Common prostitutes ruled Rome, from the parish priest to the Apostolic chair. St. Solomon would have been delighted to have been there.

It doesn't appear to have been divine authority, but a woman by the name of Marozia, the mistress of the Margrave Adelbert of Tuscany, that got Sergius III his job as pope, and then produced a son by him, who afterwards became pope. When Sergius died, Anastasius II, who

was the paramour of a sister of Marozia, named Theodora, became pope. Anastasius, however, didn't fill the holy office to suit Marozia and her sister, and he was soon succeeded by Pope John X, another of Marozia's lovers. But John and Marozia had a quarrel, and the latter had John imprisoned and strangled. Then this enterprising woman put her own son by Sergius on the papal seat and he reigned as Jehovah's representative on earth under the title of John XI, till an enemy of his had him kidnaped and poisoned.

Antipapist writers of this period narrate that between the reigns of Pope Leo IV and Pope Benedict III, there was a pope named John VII, who was in reality a woman. This woman is said to have accompanied her lover, disguised as a young man, to Paris, where she studied with him and became so proficient in theology that she was given holy orders, her sex being kept a secret. Subsequently she came to Rome, and was finally elevated to the papal chair. As stated, she was known as John VII, and, so the story runs, she became not only intimate with all the dead saints, but also with some of the living; until, in fact, in due time the "holy father" felt that "he" was about to become a holy mother. An angel appeared to her who offered her the choice of being eternally damned, or to be publicly disgraced. The Pope John VII—afterwards dubbed the popess Johanna—didn't want to go to Hell, so she accepted the latter alternative, and was finally delivered of a little popelet while being carried in open procession between the Coliseum and the Church of St. Clemens.

Burkhardt, the Master of Ceremonies of Pope Alexander VI, has described in his diary the life at the papal court. Among other things he says that "the Apostolic palace became a brothel, and a more shameful and infamous brothel than a public place of that kind could ever become." He tells of a scene that occurred on the eve of All Saints' Day, in the year 1501, in the rooms of Caesar Borgia, the son of Pope Alexander VI, and in the presence of Lucretia Borgia, sister of Caesar, wherein, says Burkhardt, "fifty of the most prominent courtesans (in Rome) were present, who, after supper, were required to dance with the servants and others who attended, first with their clothes on, and afterwards naked." What followed afterwards, as described by Burkhardt, is not printable. His Holiness Pope Alexander VI, together with his own offspring, Caesar and Lucretia Borgia, were entertained by the vilest scenes that degraded creatures could conceive.

The bloody and licentious lives of Caesar Borgia and his sister Lucretia are well known matters of history. Latter-day investigations, however, would indicate that Lucretia was but a pliant tool in the hands of her father and the papacy. Pope Alexander VI, who was, before his elevation to the papacy, Roderigo Borgia, was the father of five illegitimate children, among whom were the notorious Caesar and Lucretia. Alexandre Dumas says in his history of "Celebrated Criminals" (Vol. I, page 31): "Roderigo Borgia had the reputation of a dissolute man, it is true, but libertinism had mounted the papal throne with Sixtus IV and Innocent VIII, so that

for the Romans there was nothing new in the singular situation of a pope with a mistress and five children."

A more precious pack of poisoners, incest fiends and all-around monsters than the Borgias never lived on earth. They tried to outrank Jehovah himself. The males of this breed were guilty of every abomination known to man, from debauching their own sisters and daughters to wholesale murder. A fresco of Pope Alexander VI adorns the Vatican. This renowned representative of Jehovah is still thus honored by the holy fathers.

At this time began the Renaissance period and the revival of the heathen arts and learning. The art of printing had been given to the world by Johannes Guttenberg about the middle of the fifteenth century, and had been named by the papacy as "an invention of the Devil." Pope Alexander, fearful that printing would put an end to the profligate lives of the Roman prelates and destroy their religion, introduced the censorship of books which exists to this day.

It is historically told that Pope Julius III and Cardinal Crescentius kept mutual concubines and mutually raised and reared the children they begot, because neither of them knew who was their father. Pope Julius, we are told, once had a round-up of all the prostitutes in Rome and no less than 40,000 were found. His nuntius, Johanna Casz of Benevent, wrote a book in which the practice of sodomy is extolled. The book was published in Venice in 1552 and affectionately dedicated to his holiness the Pope.

It was Pope Urban VII, who died in 1644, that pro-

mulgated the bull that is still read on the Thursday before Easter in Roman Catholic countries, and which declares that "every species of heretic is consigned to the very lowest depths of Hell, in the name of the Almighty God, the Father, the Son and the Holy Ghost."

Protestant evangelists use the same kind of persuasion to convert little children.

Nicholas de Clemancis, who lived in the fifteenth century, and who was a papal private secretary, and treasurer and canon of the Church at Longresy, has given a graphic portrayal of the lives of the bishops, canons and vicars. He says:

"They keep, without shame, their illegitimate children and prostitutes, like lawful wives." Again he states: "The priests and clericals live in open concubinage and pay their concupiscent tribute to their bishops. In many places the laymen can prevent the debauchery of their wives and maidens in no other way than compelling the priests to keep concubines."

Interesting evidences of the lives of the priests of this period are contained in the writings of physicians. These writings complain that venereal diseases were transmitted by the priests to private families to a horrible extent. Casper Torella, private physician to Pope Alexander VI, tried to admonish the cardinals and the clergy in general to be more moderate in their vices. He begged them "not to commit these excesses in the mornings, immediately after mass, but in the afternoons and after thorough digestion, as otherwise they would suffer with consumption, salivation and kindred diseases, as a result of their

sinfulness, and the Church would thereby be deprived of her brightest ornaments."

It is told that Dr. Wendlin Hock once called on the Duke of Wurtemberg to try and get him to stop the licentiousness of the priests, who, he said, were contaminating the whole country with foul diseases. Some physicians were malicious enough to express the fear that the holy fathers would transmit their diseases to Heaven.

The Jews, once the chosen people of the God Jehovah, became, after the sacrifice of Jesus, infidels and god-killers—infidels because they denied the doctrine of the Trinity—the three-gods-in-one—and god-killers because they had sacrificed Jehovah's son.

And yet Jehovah had once warned them never to worship any god but himself; and Jehovah himself had planned and purposed the sacrifice of Jesus; and investigation shows that Jesus was crucified by Roman soldiers, and not by the Jews, on the charge of sedition.

But the priests of Jehovah, along in the third or fourth century, wrote in their New Testament a passage in which it is alleged that certain Jews at the time of the crucifixion of Jesus said, "let his blood be upon us and our children," and this justifies, in the sight of the Christian god, the atrocities that for centuries the Christians have perpetrated upon the Jews.

The laws enacted against the Jews in every Christian country in Europe extended into the middle of the last century—and still exist where the Holy Greek Catholic Church has its hold on the people. As late as 1825, says MacDonald's "History of the Inquisition," the Ro-

man Catholic pope "dug up the old laws against the Jews and put them in force. In 1858 the Inquisition abducted a seven-year-old Jewish boy, claiming that he had been baptized by a servant girl, and therefore belonged to the Roman Catholic Church." "In 1882 began in Russia a persecution of the Jews that rivalled some of the savage hunts of the earlier centuries." And these old hunts were sure savage. An Apache couldn't steel his heart to do it—it takes Jehovah's faithful followers to conjure tortures and slaughters that are but a foretaste of the horrors of Hell. Constantine "cut off their ears (Jews) and dispersed them as slaves in the provinces." (MacDonald's History of the Inquisition, page 258.)

Constantine is a canonized saint in the Catholic calendar.

When America is made Catholic you will have to pray to him.

The Roman Catholic Council of Toledo, in the year 633, decreed "that all children of Jews should be taken from their parents and put into monasteries, or into the hands of religious persons, to be instructed in Christianity." (Fleury, History Ecclesiasticism, chapter VIII.)

Milman, in his "History of Latin Christianity," dwells on the frightful massacres of Jews by the Christians in the middle centuries. When the crusaders started across Europe to capture Jerusalem from the Moslems, they strengthened their faith by devastating Jewish settlements, slaughtering the Jews and taking their money and valuables.. At the capture of Jerusalem the Jewish

men, women and children found there were butchered in cold blood by the Christians.

The Christians were evidently afraid the Jews might kill another one of their gods if they were left alive in Jerusalem.

Not only did the Crusaders, by order of the monks, murder the Jews in the Holy Land, but the Jews of Europe were taxed to pay the expenses of the Crusaders.

Christian financiering is something fierce.

In England, when the religious raiders were being gathered together to march on to Jerusalem under Richard Coeur de Lion, "of sacred memory," the Jews of "Stamford, Norwich, York, St. Edmondsbury, and other places were massacred." (MacDonald's History of the Inquisition, page 261.) These religious raiders piously pocketed all the coin and jewelry found on the persons and in the premises of the dead Jews.

Thus was the Christian's god once more avenged on the race who had crucified his son, which same crucifixion had in long ages past been decreed by the Christian god in order to save those who believed the doctrine of a bloody atonement.

In the year 1290 a general edict went forth in England expelling all Jews from the kingdom, their property being confiscated by the crown. "For nearly four centuries from that time no Jew resided in England but at the hazard of his life." St. Louis of France twice banished all Jews from France after he had taken possession of all the wealth they possessed. And then this sainted king, learning that the banished French Jews had gathered to-

gether some money again, did twice recall them back to France.

Under Pope John XXII it was perfectly proper to burn Jews. Says Milman, in his "History of the Jews," page 548, speaking of this time: "The Jews were burned without distinction. At Chinon a deep ditch was dug, an enormous pile raised, and one hundred and sixty of both sexes were burned." In Basle a wooden building was constructed and all the Jews in the city were shut up therein and burned alive. "At Frankfort all were put to death. All were burnt at Ulm. At Mayence twelve thousand perished. There was wholesale massacre at Spires. At Strasburg two thousand were burnt in their own burial ground." (MacDonald's History of the Inquisition, pages 262-263.)

Incited by Archdeacon Martinez, in the year 1391, the Christians of Seville, Spain, murdered four thousand Jews for killing one of their gods in Jerusalem in the first century. During this same year—1391—it is estimated that fifty thousand Jews were slaughtered in various parts of Spain.

Under Protestantism the Jews were persecuted worse than ever.

Of the treatment of the Jews, under Martin Luther's "reformation," McClintock and Strong's Cyclopedia says: "It is a fact that all through Germany, where the Protestant element, if anywhere, was strong in those days, their lot (the Jews) actually became harder than it had ever been before." Even to this day, in some parts of the

Christian world, the Christian Jew-baiter still shows his hatred of the Jew.

And yet one of the Christians' gods is half Jew, and if he had not been sacrificed to Jehovah not even the Christians themselves would be saved. Truly, as St. Paul has said, "great is the mystery of godliness."

It was Martin Luther, just referred to, who caused the first serious rupture among Jehovah's Christian followers. He was a monk, and a student of the inspired books, and he finally came to the conclusion that the popes were not conducting Jehovah's affairs in a proper manner. The ordained priests of the papacy, he contended, were collecting entirely too much money for absolving sinners.

At that time these priests were doing a flourishing business, especially among the rich nobility, selling indulgences. These indulgences not only washed away the sinners' sins in Jesus' blood, but, according to the price paid for them, allowed the sinner to keep right on sinning, for a specified time, into the future. When the time was up all the sinner need do was to buy another indulgence.

Luther prepared a cheaper plan than this. He told the people that all that was necessary, in order to have their sins washed away, was to confess themselves to Jehovah himself, for which Jehovah would not charge a cent. This looked so good to the Christians that a large number of them forsook the pope and followed after Luther.

Another reason that caused Luther to fall out with the pope was that he wanted to marry, and have a wife of his own. He had grown tired of the system of making

love to other men's wives. So Luther started what is known as the Reformation. As soon as they were strong enough, the Protestants, as these revolvers against the pope were called, prosecuted their religious work just as strenuously as the popes, or Jehovah himself ever did. Wherever they obtained a foothold they tortured and hung and burned Catholics with the same holy zeal that the Jews, under Jehovah's command, had done with the Midianites, or that the Catholics, under command of the pope, had been doing with the Protestants.

Of course both Protestants and Catholics, as before mentioned, continued to kill Jews, infidels and scholars.

In Switzerland, Germany, France, the Netherlands, Scotland—wherever the Protestants became powerful enough, they faithfully followed the bloody footsteps of their God Jehovah. To quote from Henry White's "Massacre of St. Bartholomew"; this writer says, referring to the now numerous Protestants, "in fierce invective they were by no means inferior to their persecutors." After the fall of Rouen, the Huguenots "massacred all the priests they found in Pulviers." "We read of their dragging priests into Dieppe tied to their horses' tails, and flogging them at beat of drum in the market place. Some were thrown into the sea in their sacerdotal robes; some were fastened to a cross and dragged through the streets by ropes around their necks; and, to crown all, some were buried in the ground up to their shoulders, while the Huguenots, as if playing a game of nine-pins, flung huge wooden balls at their heads. * * * The Protestants of Bayeux * * * gutted the bishop's palace, and made a

bonfire of the chapter library, then the richest in France. The priests and others who opposed them were barbarously murdered and tossed from the walls into the ditch" (pages 240-241). "Children were murdered in their mother's arms."

To further quote from the same authority: "Here, too, more priests were buried up to the neck, and their heads made to serve as targets for bullets." The writer then describes a particular case, that of the Catholic priest of St. Ouen; he was roasted alive, and, when his flesh was done to a turn it was cut up into chunks and fed to a pack of dogs.

Jehovah, looking down from his gold throne, must have enjoyed this even more than he did the spectacle of Jephthah butchering his daughter and roasting her remains on a stone altar.

The historian describes a religious rite that the Protestants performed at Angouleme: "Priests or Catholic people were killed by hanging, speared to death, left to die of hunger, sawn in two, or burned at a slow fire." "At Montbrun a woman was burned on her legs and feet with red-hot tongs. The lieutenant-general of Angouleme and the wife of the lieutenant-general of that city were first mutilated, then strangled, and their corpses dragged through the streets. At Chasseneuil, in the vicinity, a priest, one Loys Fayard, was shot to death after having his hands plunged into burning oil, some of which had been poured into his mouth. The Vicar of St. Ausanni was mutilated, shut up in a closet, and burned to death. In the parish of Rivires others had their tongues cut off,

their feet burned, and their eyes torn out; they were hung up by the legs, or thrown from the walls. Other atrocities were committed which cannot be described without offending propriety."

It reads like Jehovah's own record, as told in the divinely inspired Old Testament.

Says McDonald (History of the Inquisition, page 350): "At Nimes, on St. Michael's Day, 1567, occurred a massacre of Catholics by Huguenots. Ranging in rank from the vicar-general down, between seventy and eighty Catholics were dragged into the old courtyard and butchered in cold blood. In September of the following year the streets of the city were again wet with Catholic blood."

To again quote White: "Orthez was stormed, and so many of the inhabitants (Catholics) were put to death without distinction of age or sex, that the river Gave was dammed up by the number of bodies thrown into it. The monasteries and nunneries were burned, not one inmate escaping—the total slaughter being estimated at 3,000" (pages 308-309). At Aurillac the Protestants "buried some Catholics alive up to the chin, and after a series of filthy outrages, used their heads as targets for their muskets. Four hundred persons were put to death, of whom 130 were heads of families" (page 310).

Baron D'Adrets was a convert of Luther's—one of the wealthy noblemen who saved money by confessing his sins to Jehovah instead of a priest. He lived in a castle, in the tower of which he held Catholics whom he had captured. "He would sometimes amuse himself by

making his prisoners leap from the top of the tower, or from a high window, on the pikes of his soldiers stationed below." At Montbrison, under this Protestant nobleman, "more than eight hundred men, women and children were murdered; the streets were strewn with corpses, and 'the gutters looked as if it had rained blood,' says a contemporary" (ibid., pages 231-232).

McGhee, in his "History of the Attempt to Establish the Protestant Reformation in Ireland," describes the manner in which the followers of Luther tried to convert Dermid O'Hurley, Archbishop of Cashel. He was taken to Stephen's Green, in the city of Dublin, in the year 1583, chained to a tree, his boots filled with combustibles, "his limbs stripped and smeared with oil and alcohol. Alternately they lighted and quenched the flame which enveloped him, prolonging his torture through four successive days."

With all this persuasion Archbishop O'Hurley refused to worship Jehovah in the manner prescribed by Martin Luther; so, on the fifth day, the Protestants gave up and burned him to a crisp.

In Kilmallock "were then taken Patrick O'Hely, Bishop of Mayo; Father Cornelius, a Franciscan, and some others. To extort from them confessions of the new faith, their thighs were broken with hammers, and their arms crushed with levers."

In 1536, Martin Luther, then in the zenith of his power, wrote to his rich and powerful backer, Philip, Landgrave of Hesse, the following rules regarding those who refused to become converted to Protestantism:

“Whoever denies the doctrines of our faith—aye, even one article which rests on the scripture, on the authority of the universal teaching of the Church—must be treated not only as a heretic, but also as a blasphemer of the holy name of God. It is not necessary to lose time in disputes with such people; they are to be condemned as impious blasphemers.” Of such, says Luther in the same letter, “drive him away as an apostle of Hell; and if he does not flee, deliver him up as a seditious man to the executioner.”

There is no doubt as to the genuineness of Luther’s religion.

He followed Jehovah’s ordained statutes to the limit.

He believed in the divine right of kings, human slavery, and polygamy; that is, he believed in the God Jehovah.

When the peasants of Germany arose in rebellion against being pillaged and beaten, and their wives and daughters ravished at will by the barons, Luther faithfully stood by the king and his lords, even as Jehovah stood by King David. He declared:

“A rebel is outlawed of God and Kaiser. Therefore who can and will first slaughter such a man, does right well, since upon such a common rebel every man is alike judge and executioner. Therefore who can, shall openly or secretly smite, slaughter and stab; and hold that there is nothing more poisonous, more harmful, more devilish than a rebellious man.”

With this holy sanction the barons had their rebellious peasants racked, and flayed alive, and burned at the stake. Their tongues were torn out by red-hot pincers. They

were tortured with every conceivable invention of agony. Jehovah himself, retired on his throne in Heaven, could hardly have beat it.

It is a matter of history that Luther, following Jehovah's ordinances, tried to institute polygamy. Sir William Hamilton, in his "Discussions on Philosophy and Literature," writes:

"They (Luther and Melanchthon) had both promulgated opinions in favor of polygamy, to the extent of vindicating to the spiritual minister a right of private dispensation, and to the temporal magistrate the right of establishing the practice, if he chose, by public law."

This was a "feeler." Later on Luther and Melanchthon became more bold in their utterances.. As it was and acting upon the broad hint just quoted, John of Leydon, a wealthy convert to Protestantism, established polygamy as a divinely ordained institution (and, according to the Bible, it is) at Munster, and killed or banished anybody who opposed the idea.

On December 19, 1539, at Wittenberg, Luther wrote the historical "Consilium," granting to his friend Philip, Landgrave of Hesse, the right to run a harem, even as did the holy men of God of old. This document bears the signature of Martin Luther, Philip Melanchthon, Martin Bucer, Dionysius Melander, John Lening, Antony Corvinus, Adam Kraft, Justus Winther, and Balthasar Raida—the leading Protestant representatives of Jehovah in Germany.

It is also a matter of history that Luther advised Henry VIII of England, founder of the Episcopal Church of

Jehovah, to practice polygamy. But King Henry did not like to have so many women around at one time; so he adopted the plan of beheading one before he married another. An accusation of adultery, or even heresy, made this conformable to Jehovah's ordinances.

One of the most noted characters that the Reformation brought into the limelight was John Calvin, founder of the Presbyterian Church of Jehovah. Calvin hated the Lutherans as much as the Lutherans hated the Catholics. He called them "sons of the Devil."

Calvin preached the "doctrine of election," as decreed by the divinely inspired St. Paul. This declares that Jehovah had predestined all those who are to go to Heaven and all those who are to go to Hell. It appears to be a sort of "fifty-fifty" deal between Jehovah and the Devil. He also taught the damnation of unbaptized infants. These two tidings of great joy form the foundation of the Presbyterian faith.

In Switzerland, Calvin's word became law. If a man neglected to take off his hat when passing Calvin on the street, he was put in jail. One man, Gruet, was beheaded because letters making fun of Calvin were found in his possession.

Calvin started out to convert the world to Presbyterianism by killing people that had any brains. The Presbyterian Church to this day bears ample evidence of its origin. Calvin burned the learned Dr. Servetus at the stake after keeping him in a filthy dungeon for months, naked, half-starved, and tormented with vermin. Calvin carried his creed as far as Holland and Scotland, and

then Jehovah gathered him in. He is now an angel in Heaven.

As time went on Protestantism divided itself into many and divers creeds; all of which, however, acknowledge Jehovah—or rather the three gods in one, of which Jehovah is comprised—as their God. Faithfully, even as the Catholics from which they sprang, have these creeds endeavored to follow Jehovah's commands. They have taught the people to be "subject to the powers that be," for all these powers are "ordained of God." They have warned slaves to obey their masters, and have led millions upon millions to slaughter in war. They have hung and burned witches without number, as they followed Jehovah's law, "Thou shalt not suffer a witch to live."

Dr. Sprenger places the number of witches executed in Europe, to the glory of Jehovah, at nine millions.

In public sight, at Salem, Massachusetts, stood the gallows where the Puritan followers of Jehovah hung toothless old women, charged with the crime of witchcraft.

The Puritans also hung Quakers for worshiping Jehovah the wrong way.

"Giving up witchcraft," said John Wesley, "is, in effect, giving up the Bible" (Wesley's Journal, published 1768).

To be sure it is.

William Blackstone says: "To deny the possibility—nay, actual existence—of witchcraft and sorcery is at once flatly to contradict the revealed word of God in various passages both of the Old and New Testaments."

And Matthew Hale says: "The Bible leaves no doubt as to the reality of witchcraft and the duty of putting its subjects to death."

"I should have no compassion on these witches," said Martin Luther; "I would burn them all."

The institution of slavery, ordained by Jehovah, was sustained and sanctified by his representatives in this country until abolished under the direction of an unbelieving President. Says Parker Pillsbury, in his "Acts of the Anti-Slavery Apostles" (page 361): "We had almost to abolish the Church before we could reach the dreadful institution at all."

Alas! how many of Jehovah's most cherished institutions have his followers been unable to maintain! Bloody wars, and the servility of the poor to their masters, are about all that are left to remind us of this god.

When these go, there will be no more history to write about Jehovah.

CONCLUSION

Countless are the legends of the gods of old, of whom Jehovah of the Jews is but one; legends of the time when the gods descended from their thrones in the skies and ordered the affairs of men.

All these gods led in war, and rapine, and revenge, and raped the daughters of earth. Jupiter the all-powerful, with the bolts of thunder in his hand; Juno, the mother of Vulcan, the chariot builder, and Mars, the god of War; Isis and Osiris, Baal and Moloch, Odin and Thor, and Esus, devourer of virgins' blood; these, and myriads more. Many are dead, many more are forgotten, and all are silent now; silent as the voiceless Jehovah of whom these tales are told.

Back beyond the dawn of history, Man, fearful, hopeful, superstitious, blindly sought the Source of Life. The earliest of known religions was Fetish worship. The mountains, the forests, the valleys, the rivers and streams, the very air, to savage man were peopled with gods and demons. The lightning and thunder, the earthquake and tornado, were the angry expressions of offended deities. The sougling of the winds at night, the murmuring of the brooks—these were the voices of the good-natured gods. He worshipped them all, good

and bad, deities and demons. It kept him busy, trying to keep his gods in good humor.

Then came a time when the Source of Life was made in the image and likeness of the sexual organs. The mystery of conception and birth became a thing of worship, and the Phallic religion, traces of which are found in nearly all races, became what the theologians would declare "orthodox." Temples were decorated with carvings and images of the sexual organs. The totem poles, still found among the Alaskan Indians, are male emblems of this ancient worship. One of these has been unearthed in the ruins of King Solomon's temple in the form of a magnificent pillar, showing that even the Jews, at that period, paid homage to the Phallic faith. People still hang a horse-shoe over the door, little realizing that this is but the shadowy reminder of the one-time carving of the female organ of generation. Christian churches—which are copied after the old pagan temples—still point skyward their steeples, which are nothing more or less than modified totem poles.

Then there were the Sun worshipers of Babylon and Persia. This worship was the religion of the Peruvians, when the Europeans came to America. Our Christmas feast, occurring just as the Sun begins to lengthen the days, portent of the returning spring, comes straight to us from the old Sun worshipers. In all the old—as well as the present—religions, memories of still older religions have formed a part. Thus the Yuletide celebration—our Christmas—was preserved, but made to celebrate the birth of Christ. And so every stage of hu-

man society has had its different deities, its different styles of worship. The religions of all peoples and at all times have been conceived to fit the social period in which they existed.

When the race began to form class distinctions—when the ruler and the ruled, the master and the slave, appeared—then the gods took upon themselves the image and likeness of the ruling classes. It would not do for the rulers and masters to have any sort of a god except like unto themselves. The common people—the exploited workers—would not have any respect for the rulers and masters, unless they were taught to worship a god that was also a ruler and master. The Roman Jupiter must dwell in majesty upon Mount Olympus, and the Christian Jehovah must sit still further up the skies, upon a gorgeous, golden throne, else thrones, rulers and masters would all tumble down together. That is why all the rulers and masters “love God.”

The world's toilers have never had a God of their own—they have always knelt to both their earthly masters and their earthly masters' God, and if they would but open their eyes when they pray, instead of shutting them tight as they do, they would be surprised to note how much their God and their masters resemble each other. Millions have now done this, and have turned away from both the masters and the masters' God. Of course these are damned by the masters and the masters' priests as “atheists.” We care not for this—we laugh at their anathemas—we are busy bursting our chains, and it isn't

our fault that the gods are at the same end of the chain as the masters.

But, perchance, the people, free at last from superstition and servility, will someday find a Divinity of their own. Not a crowned and sceptred royal ruler in the skies—a useless loungeur on a gilded throne, like the earthly ones who made him—but the Tireless Toiler, the Soul of Nature, the Builder of Worlds, the Evolver of Life, the Lover of Labor, the Source of Science and Truth. Not a master-made myth with a Heaven and Hell, and a flock of feathered flunkies flying around his throne, but One of us, working with us in the upward struggle. Not a pompous Lord that wants us to get down on our knees and beg his pardon, but a splendid Comrade of ours, whose only wish is that we stand up straight and fearless, and labor with him in the immortal work of evolving a more beautiful world and a better and cleaner society of men and women.

THE END.

"If it wont stand the fire of the Melting Pot it's no good"

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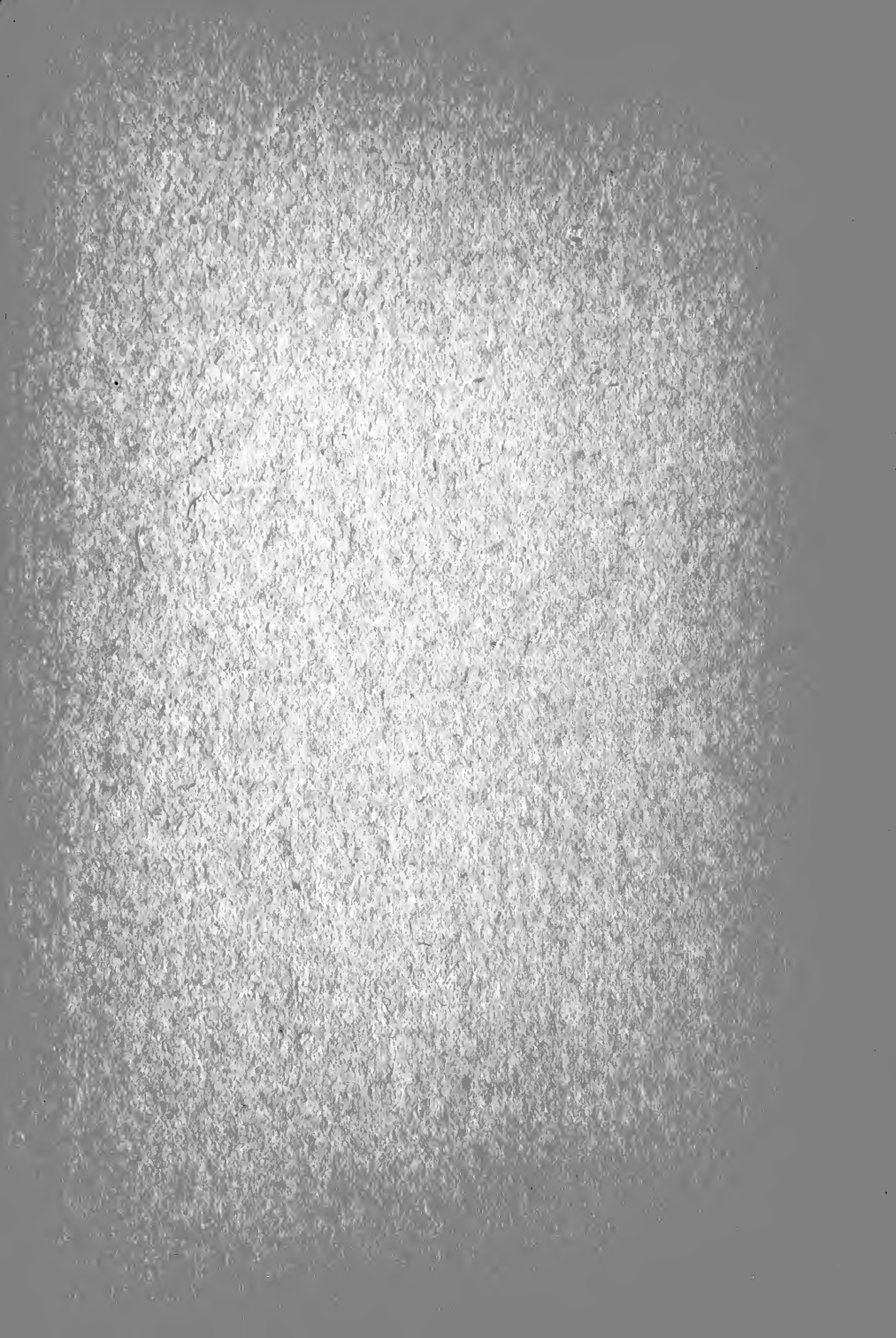
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